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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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ADDRESS BY THE REV. WILLIAM AIKMAN.

The Rev. WILLIAM AIKMAN, pastor of the Hanover-street Presbyterian Church, in the city of Wilmington, Delaware, delivered the address in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION before the Synod of Pennsylvania, at its sessions in October last. We were not present at the meeting, and were unable to procure a copy of it until very recently. With great pleasure we now submit it to our readers.

If the *thousands* of our CLERICAL *readers only*, will read it carefully, muse upon its facts, and the clear and well sustained statements it contains, and allow them the influence which their importance justifies, we cannot avoid the conviction that a new and beneficial impulse would soon be given to the work of evangelization among the vast multitudes of the now deluded Romanists, for whose souls but few, comparatively, seem to have any care. But we trust that *thousands of others* will also read it, reflect upon its teachings, pray over them, and learn their duty in regard to the cause they commend, and encourage their pastors to preach about it, to allow it a place in the services of the *monthly concert*, and to give it its due share of attention and support, at all times and in all proper ways.

Let any one think of the things which the speaker has comprised in this address, till his understanding fully comprehends them, and we see not how, if piety has dominion of the heart and a proper sympathy is felt for the wandering and the lost, and especially if a desire is cherished for the recovery of the true church from her apostasy and deepest reproach among the heathen, he can indulge a feeling of *indifference* toward the work of missions, to which the address relates. *It is impossible.* And we rejoice that there is rising on every side evidence that the various branches of the one true church of Christ are every year becoming more and more interested and anxious to enlighten and redeem the victims of Papal error and superstition, and to propagate through the lands in which they dwell a pure and evangelical Christianity.

Twenty years since, but here and there a minister of the Gospel in all our national territory gave the subject a place in his ministrations in any service of the year. A most hopeful change has taken place in this respect since that date. Scores now, for one then, think, pray, preach, and otherwise labor to promote the good work. They are studying the

Bible in respect to it. On its sacred pages is the record of that state of things which now obtains and for long centuries has prevailed in Papal lands. Its first beginnings, progress, continuance, and final annihilation are clearly foretold and frequently alluded to in the Scriptures in the most impressive language. It was revealed to the prophets, both of the Old and New Testaments, and they have spoken of it as the direst evil which the cause of truth was ever to suffer, and have bewailed it as the heaviest calamity that should ever fall upon the church. It was to "wear out the saints" of the Most High. But it was not always to prevail. By the diffusion of the truth, through agencies symbolized by the apocalyptic angel flying through the midst of the heavens, "having the everlasting Gospel to preach unto them that dwell on the earth," it was foretold that it should be removed, and give place to a pure and evangelical Christianity.

Here, then, as all can see, is *ample encouragement* for missionary labor, for apostolic zeal, and for all the outlay necessary for the accomplishment of the work to be done by the members of the true church. And here there is no danger of disappointment, as to results, for God has spoken in regard to it as he has spoken concerning no other work. *Babylon shall fall.* THE "MAN OF SIN SHALL BE DESTROYED." The church shall be redeemed from her Papal captivity; and with her simple rites, divinely appointed ordinances, and pure Gospel restored to her, she shall shine forth upon the moral darkness of the world around her, clear as the sun, fair as the moon, and (to her enemies) terrible as an army with banners.

Concerning the doom of the Papal antichrist and manner of its accomplishment, we are happy to know that many more sympathize with us now than formerly, and every year adds to their numbers. In many ecclesiastical bodies (and it is a promising omen) the usage now obtains, of discussing topics connected with the vital points of Romanism, and also of appointing one or more of their members to represent at some subsequent meeting the operations and claims of the AMERICAN AND FOREIGN CHRISTIAN UNION, as a *Missionary Society devoted exclusively* to the work of evangelizing the corrupted parts of Christendom. Let the usage continue. Let it spread from one body to another till it becomes universal. We see in it much good. To say nothing of other things, we see in it a hope for the revival of the spirit which animated the Reformers of the sixteenth century, a result most devoutly to be desired in behalf not only of our common Protestantism, which has long mourned the absence of the Luthers, and Calvins, and Knoxes, and other great lights, but of the world at large and all its interests. Let pastors investigate the subject, collect the facts, and set forth the truth before the people in relation to Romanism and the Gospel, as is done by the pastor of Wilmington in this address, and incalculable good will necessarily follow the effort. Let the people be interested in the work by their religious and spiritual guides, and their charities will soon be directed toward it in an effective form; and soon the Board will be required greatly to augment the number of its missionaries, and be enabled to enter the many large fields already "white to the harvest," but from which they

have hitherto been excluded, by want of the necessary means for the proper support of the laborers requisite to reap them. Encouraged by past experience in this matter, we will hope for the future without impatience or distrust.

But we must cease to write, and submit the

ADDRESS.

Here it is. Mr. Aikman said:

"In classifying religiously the population of the world, we find that some two hundred millions of men, or one-fifth of the population of the globe, are under the spiritual sway of the Pope. While we may believe, as we must, that here and there throughout this vast multitude there are those who truly apprehend Jesus Christ as the Savior of sinners,—for the name of Jesus is a name of fragrance and of power, and it cannot be spoken without shedding them forth; an apostle could rejoice that Christ was preached, though '*in contention*,'—yet the moral condition of this world of immortal men is such as to awaken the deepest solicitude of a Christian heart: they are 'without God and without hope in the world.' And more, they are under the sway of a false religion, which effectually shuts out the light from their souls. It is a superstition gross as some of the worst forms of heathenism, of which it is in many cases merely a copy. Morally no better, spiritually as bad as the heathen, the Papal world stands before the church of God. It is a part of the field. It cannot be shut out. It does not belong to the kingdom of God; it is a part, and a chosen part, of Satan's kingdom, and it must be conquered for Christ and by the church. The church cannot ignore it, cannot act as if it were not there. There it is, and the church of God has something to do with it.

"The Papal power stands in the way, as the grand force opposing the progress of the Gospel in the world. There is no other which for a moment can be compared with it, either in activity, intelligence, energy, or universality. It is, indeed, the only actively opposing, as it is the omnipresent element. It is found everywhere, going side by side with every effort which the church makes to extend the domain of truth. Wherever the church of God goes to do her work for the Master, there closely treading in her footsteps goes the Papacy. It matters not on what secluded island, on what far-off shore, in what populous city, in what newly discovered land the missionaries of the cross go, they scarcely fix their home or begin to tell the Gospel tidings, when the tonsured priest is at hand with his mummeries. The letter which brings home the tidings that the church has planted her foot and set up the cross on some distant point, is the signal for the departure of Papal emissaries, and sometimes the ship which carries the missionary, bears with him the priest.

"Nor is this power simply universal; it is as malignantly active as it is far reaching. It seeks to build up itself by breaking down the work which the church is doing. We need not speak of its efforts in Christian lands, or dwell on its subtle, persevering, and often successful endeavors to grasp the control of education or the reins of political power; it works as well abroad. To point out the instances where the Papal hierarchy is standing in the way of missionary labors, would be simply to name the missions of the church all over the earth: whether it be the islands of the South Pacific, or Africa, or India, or China, or Turkey, it is the same ever-present, vigilant foe.

ELEMENTS OF ITS POWER.

"Many in the church innocently think that it will come to an end of itself. They see in it so much that is absurd, puerile, and contrary to the common sense of men, that they believe that, with the advance of intelligence and enlightenment, it must of course die out from the earth. They do not seem to see that it is making prodigious strides, not simply in the dark places of the earth, but its most boasted triumphs are where the light is strong-

est, where education and refinement are greatest.

"It has elements of vast power. It appeals to human nature as no other religion ever appealed. It addresses the inner and the outer man with equal force and success. See how it comes home to the crying wants of a human soul, and seems to meet its unuttered longings. Here is a man consciously guilty before God, in need of pardon and asking for peace. It has something for him. It tells him of a sacrifice for sin which has been made for him; it speaks of the Son of God dying in his behalf, and that he may be pardoned through that cross of the Redeemer. But what is more, it tells him the story and presents the means of forgiveness in such a way as falls in precisely with his own pride and self-seeking. It speaks of penance, and good works, and alms-deeds, as the way in which a man may make out the price of his own salvation. While with the one breath it meets the demand of a wounded conscience asking for something above man, with another it soothes the opposition of a proud spirit refusing to accept of the righteousness of Jesus, by the long array of deeds by which he gains a righteousness of his own.

'Its tremendous power consists in the fact—and here it stands forth as the most subtle and wonderful scheme which the devil has ever devised or used, and which immeasurably transcends all others—that it seizes the great truths of God, and *uses them in such a way as that they shall fall in with and not rouse the opposition of the natural heart.* See how the trinity is held in its purity, the doctrine of the Holy Ghost, of a vicarious atonement, the life of God in the soul—indeed, almost every doctrine which the church holds fundamental is here, yet see how they are wielded and made welcome to a soul unrenewed. The church has, in her efforts to influence men, always to contend with the opposition of a soul at enmity with God: she rouses his pride and calls out his wrath: the Papacy yields to both; and while she tells him that God is doing the work of his salvation, and so puts conscience to rest and stills the better voices of his soul, at the same time see that he himself is paying the price and purchasing the boon of eternal life.

"It appeals to the soul through the eye and ear, with the same power as that which it exerts upon it through its recognized necessities. Those who look carelessly and negligently upon the ritual of Rome, fail utterly to understand its character. They see the dimly burning candles on the gaudy altar, they hear a little tinkling bell, they see a curiously arrayed man with his back to the people going through his genuflections, and hear him in a foreign tongue murmuring over his service, and they smile with contempt: What folly is here! how weak! and they turn away only ridiculing the pretensions of Rome.

"But Rome knows better than they, for she is very wise. That service which you despise, is the most powerful and universally powerful that the world has ever seen. I say, universally powerful. You acknowledge its influence over the ignorant and the superstitious, you see them kneeling in the vestibule, in the aisle as well as the pew, and in their faces you read but too truly what are its effects; but you do not see how that same service appeals with a mightier, because more secret, refined, and intelligent force, to the cultivated and the learned who kneel with them there. Each one is affected by it according to his capabilities. The one sees the outward forms and hears the outward voices, and receives their impressions, sensuous but strong; the other sees beneath their forms the living truth: the one is satisfied with the symbol and does not think it a symbol; the other welcomes it not for itself but for something better. Before him is the *Altar*, the *Tabernacle* and the *Crucifix:* if he be an ignorant and an unlettered man, the last perhaps holds the chief and it may be the only place in his thoughts; the

others are impressive accompaniments of it: if he be one capable of other thoughts, they all have a deep and solemn meaning. There is the *Altar;* it is another Calvary upon which a sacrifice is made, 'the clean and unbloody sacrifice of his body and blood,' fit emblems and more than emblems of the death of Jesus; there on the altar stands the crucifix, not to be worshiped, indeed, but for me 'to have before my eyes during the sacrifice the image which puts me in mind of his higher sacrifice of which he speaks.'

"The devotee comes into church and he dips his fingers into the '*holy water*' at the door, and forms on himself the sign of the cross: you smile at the humble man, but wonder as you see the elevated and the intelligent do it too. But they both have in their measure felt its power. The one may not be able to tell you why; the other will bid you see in the water purity and innocence, which the worshiper is reminded he should have when entering the house of God; in the sign, the cross of Christ, on which hangs all a sinner's hope; in the words which accompany it, the unity and the trinity of God!

"He passes into the church and engages in worship: there is the *Tabernacle*, which holds consecrated particles, the body and the blood; and so in them all Jesus is present, 'truly present within,' and he bends the knee, not to material fixtures, but to the present Christ.

"He sees the priest at the altar: the many robes and vestments catch the eye and fix his attention, and if nothing more, he is to the worshiper one who appears before God for him; but he who rises above the vulgar crowd, sees in every robe and vestment a solemn meaning. A white cloth (*amice*) hangs behind the neck of the priest; ah! it tells of 'that cloth or rag with which the Jews muffled our Savior's face:' the long white robe (*the Alb*) covers him to his feet; it is the 'garment with which he was vested by Herod:' a scarf (*the Maniple*) hangs from his left arm, another long and narrow (*the Stole*) is round his neck, and its fringed ends are crossed over his bosom; they speak of the cords and bands which fretted his sacred flesh on that mournful night: a vestment (*the Chasuble*) is before and behind; as he stands the embroidered cross is on his back, a pillar is in front; that is the purple robe, the pillar to which in his shame he was bound, and the cross which his shoulders bore: upon his head is the *Tonsure* or crown; no covering is indeed needed here, but that tells of the crown of thorns which pierced his brow.

"Nor is this all that these meaning emblems speak: still within, to him who can hear, they have other voices. The folded cloth first placed on the head of the priest and then hung round his neck is 'the helmet of salvation,' 'the divine hope' of the believer; the white robe is 'the innocence of the life' of the faithful; the girdle 'with which the loins are begirt' are 'purity and chastity;' the scarf on the arm is 'the patient suffering of the labors of this mortal life;' the fringed one on the neck, 'the sweet yoke of Christ;' the vestment which covers all the rest, is the 'virtue of charity.'

"The worshiper sees upon the altar the lighted candles. Their light is not needed, except to tell the victory and triumph of our 'great King,' and to betoken our joy and his glory, and to speak of 'the light of faith with which we are to approach to him.' He hears the tinkling of the bell, he sees the floating incense; the one calls home his wandering thoughts and bids him lift his heart with greater devotion, the other tells him of the prayers which float upwards as incense to God.

"Now, who shall deny the power of all this over any mind which once has yielded itself to its sway? To such an one the air of the place grows hallowed, the visible things are lost in the overshadows of the thought which they suggest: there in the very presence of Christ is one who offers sacrifice—nay, it is the Lord himself who is here, the suffering Lamb of God!

THE ONLY FALSE RELIGION THAT HAS LIFE.

"There are but two living forms of religion on earth—true and false Christianity. Besides the true church, Catholicism stands the only form which has vitality. All forms of heathenism are dead or stricken with death; they struggle to keep themselves alive; not one among them all pretends to propagate itself, whether it be Mohammedism, or Budhism, or Brahminism: however vast their sway or mighty their former power, they feebly endeavor to defend themselves; the decay and recognized doom is upon them all. Not so this. It stands erect, full of conscious life and strength—life enough to exult in its power, and put forth aggressive efforts, and on every side to reach out to get a world. It lives and it grows.

"I do not fear, indeed, its growth. It was a mightier power once. It is pervasive now, but once it girdled continents. How flourishing were its missions on Western Africa once! how once it mastered and held the southern shores of Asia, yet it holds them no more! But it still is a living, an aggressive, and a mighty power. No thoughtful man will dare to think lightly of it; none but an indifferent one will be unsolicitous about it.

ITS DOOM.

"The word of God has sealed the doom of the Papacy, and the common thought of the Protestant church looks forward hopefully to the time when it shall be destroyed. Yet there is danger that this expectation, well grounded as it is, should turn away the sympathies of the church from the *millions of souls* who are under the dominion of Rome. It is easier, as it is more natural, to embrace this almost unnumbered company in one vast mass and under a name accursed by the word of God, and think of it as a thing which by-and-by the power of God shall sweep from the earth. It falls in with one's indolence. But so must not the church of God think of the Papal world.

"There is a distinction, radical and of vast practical importance, to be made between the system and the individuals who are under its power. The one is to be destroyed, the other is to be saved. The system, the Papal hierarchy, is to be brought to an utter and a terrible end—the wrath of God is to be poured out upon the seat of the beast; but there are other words used in speaking of its destruction which may easily be understood, as intimating that it will be one which shall in a great degree be spiritual in its power. This foe of God and his church is to be consumed 'with the Spirit of his mouth,' and destroyed 'with the brightness of his coming;' and the language may point toward some wonderful display of the Holy Spirit's power which shall move over this corrupt Roman world, and by converting the multitudes within this false church, take away from it its life. The descending Spirit of God is the brightness of God's coming.

"But whatever interpretation we may give to the varied predictions of the fall of Rome, *the church cannot and must not forget that one-fifth of all the race are here. These millions of souls are lost without the true gospel;* they are sunk in sin, they have the gloom of an impenetrable night about them. The church of God has *the only word that can save them, and she may not in vague and general groupings lose the sense of her responsibility.* She may not forget them, while she thinks of Rome; nor may she sit down at rest and make no effort for their salvation, because 'the Papacy' is to come, by-and-by, to an end. So is heathenism: but we do not think that therefore heathen are not to be plucked from their ruin. No; *here is work for the church—a work which she must not neglect, and may not without guilt.* The world of Romanists, by the grace of God, is to be saved.

"The church for centuries seems to have failed to understand it; she has sent out her missions all over the earth, and labored for all men except these. It is true that her struggle has in the past been very much for her own life; but that life would have been a more vigorous life, had it

been less defensive and more aggressive. AT ALL EVENTS, NOW THE CHURCH IS STRONG ENOUGH, AND HAS LIFE ENOUGH, TO DO THIS WORK, AND THESE MILLIONS DEMAND IT AT HER HANDS.

WHAT IS TO BE DONE.

"The attention of the church must be called to this work. She has been indifferent, because she has not been looking at this part of the field of God. She must be made to see that here is a world to be conquered for Christ, and that she is to go forth to the conquest.

"Direct efforts are to be made for the salvation of souls within the pale of Rome. Romanists, as Romanists, are to be labored for. Here a peculiar, as it is a distinct, kind of work is to be done. The same labors will not do for the heathen and the Papal world. Much of the work must, from the nature of the case, be for the present a hidden work. Rome is keen-eyed and vigilant; she is the same malignant and persecuting power that she ever was, and she will not lightly let go her victims or peacefully permit their rescue. We cannot, therefore, proclaim abroad all that is done, or too plainly point out even just where the work shall go on.

"There are feeble churches, struggling in the midst of enemies, yet beacon lights in the surrounding darkness—and they must be held up. There are secret societies of enlightened men, or men seeking the light, which are to be encouraged, assisted, guided. There are men who go about distributing the Word of God, who must be sustained; and the aid which is given must not only be strong, but it must not be seen.

THE AGENCY BY WHICH IT MAY BE DONE.

"The work is distinct and peculiar, and an agency adapted to it is demanded. Such is the AMERICAN AND FOREIGN CHRISTIAN UNION. As we look over the long, bright list of Societies which have the extension of the Redeemer's kingdom at heart, this Society is, perhaps, the only one in the land which even professedly labors for the two hundred millions of the Romish world. Some of the great Societies are *prohibited* by their policy, if not their charters, from doing anything for them. Whatever may be said of this Society, whatever objections may be made to its workings, yet this fact returns upon us:—it is the only Society through which we can reach out, and effectively do anything for, the perishing millions of Rome. It has done, and is doing, a great work: it demands our sympathies and help.

ROME FOR THE CHURCH.

"The Papal world belongs to Christ and his church, and by-and-by he is to take possession of his own. Sometimes I think I catch glimpses of God's ineffable greatness and wisdom, in permitting the world-wide spread of the Papacy. Think you that he means nothing by it? Think you that he intends to accomplish nothing by it? Has it been his way to permit the devil always to work, and he, the Master, to reap none of the harvest? Or has he not been accustomed, hitherto, in this world's history, to take the labors of the great adversary, and turn them into the service of his church? Indeed, is not the grand tone of the church's history this—God always foiling the devil, and turning his devices into occasions of his glory? So we may believe it shall be emphatically, in regard to the Papacy. This is the latest and the most perfect work of the devil:—perhaps in it he has exhausted the resources of his nature. It stands forth, inconceivably, the most wonderful and subtle device against the souls of men that the world has ever seen. Is it too much to believe, can we but believe, that as Satan has culminated here his power, so God shall bring from it the most signal and glorious exhibition of his wisdom and power, by making it a great instrumentality to build up the kingdom of his Son?

"I will not attempt, in the brief time that remains to me, to trace the probable manner in which this may be done. I may hint, however, that wherever Catholicism goes, there go with it essential truths of the Gospel, overlaid and made even destructive with falsehood; but after all, a triune God, a vicarious Savior are everywhere spoken of. Here are founda-

tion truths. God can make them, though dead they be, efficient in saving human souls. When his time comes, he can sweep the falsehoods away, and let the divine truths come out in their life-power.

"I would not be understood as meaning that the Romish church is to be *reformed*—it is to be *destroyed*. I mean that the fundamental truths may remain to be built upon, while the power that propagated them shall go down. The Jewish church illustrates it. The Gospel ran over the world at the first, *along the track of the synagogue*. Its best and almost its only triumphs were where the Jewish element was found. It was the far-seeing wisdom of God that scattered Jews all over the Roman world;—it was that a way might be made for the Gospel. So wherever the apostles went, they found the broad stones of truth already laid; they had but to build upon them. Yet the Jewish church was not reformed—it passed away, but its work for Christ remained. Why may it not be so with Rome? In all heathen lands, it tells of God and of Christ. The heathen became familiar with the word, perhaps with the truth. Why should it not be, that in the good coming day these shall be made the stepping-stones of the church's triumph?

We may hope it, and, instead of trembling, look with absorbed interest on every new advance of Rome. God directs it. The general who knows his power, and is confident of final success, may very calmly see the enemy building fortress on fortress, and filling magazine on magazine; he may take even an exultant pleasure in it. He views all the work as done for him. By-and-by, having hemmed him round, when the time comes he will crush him. Then he will take possession of those well constructed forts, and fill them with his troops. The enemy built for him."

THE BEGINNING AND THE END OF THE PAPACY—REV. R. C. SHIMEALL.

The course of the Papacy is nearly run. Such, at least, is the general sentiment of the learned in the Protestant world. The quickened activity which now, and for a few years past, has distinguished the leaders and abettors of the system, does not abate the force of the sentiment, nor the confidence reposed in it. The revived activity noticeable now, on the part of the prelates, priests, and others, in its interests, is but the fulfillment of ancient prophecy concerning its last days, and corresponds to the convulsive action which not uncommonly at a short interval precedes dissolution in the animal frame. The faith of the intelligent remains, therefore, undisturbed; and, with the developments of Providence and study of the Scriptures, is constantly accumulating strength.

Within the past century much has been written and published by learned and able divines concerning the rise, career, and final doom of the Papacy; and not a few distinguished scholars have attempted to fix the precise period when its destruction would be effected. The labors expended upon the general subject have brought out a vast amount of information, from sources sacred and profane, and imparted to the study of Popery, as contained in the Bible, a very high degree of interest. They have served in an eminent manner to strengthen the faith and hope of the members of the true church of Christ, to encourage her in her struggles, and even to fill her with joy through an apprehension of the close proximity of the time when her sufferings at the hand of this ancient foe (the

Papacy) to her purity, peace, and happiness, would be ended for ever.

That the precise time when the system of Romanism shall be overthrown, the "man of sin" be destroyed, and nothing of the Papacy shall remain to offend God or to grieve any of his people, can be determined with certainty, we do not affirm. Still, we are constrained, by the teachings of the Bible, to regard the destruction of this antagonist of the Gospel as nigh at hand. The events of Providence, the success of Popish movements in Protestant countries, as well as the numerous conversions of Romanists to Christ in Popish lands, confirm us in this view. Yet we do not affirm that the precise time is revealed. But we are not about to discuss this subject ourselves. We design rather to submit a few paragraphs from the pen of the Rev. R. C. SHIMEALL, of New-York, found in his recent and valuable work on "Our Bible Chronology."

Our readers will see that he differs in some respects from those to whom the public have been accustomed of late to look as to standard authorities on chronological matters, and that he fixes dates with precision and marked confidence. He gives reasons, however, for his decisions. We quote from the 5th section of Chapter IX. of his work—a chapter devoted to the "exposition of the mystical or prophetic numbers of the books of Daniel and the Apocalypse." We regret that we have not room for the entire section. We must content ourselves, however, with parts of it.

Mr. Shimeall says:—

"The next prophetic numbers in order are the 1260, 1290, and 1335 days of Daniel. Synchronic with the first of these —the 1260 days, Dan. 7 : 25, and 12 : 7—are the 'thousand two hundred and threescore days,' Rev. 11 : 2, 3; the 'twelve hundred and sixty days,' Rev. 11 : 3-6; and 'the time, times, and half a time,' Rev. 12 : 14.

"In regard to these important prophetical dates in the great 'calendar' of mystical time, we observe, in the first place, that, so far as we know, all expositors, except Mr. Faber, whether they have understood the 'days' *literally*, or as signifying *years*, are united in considering them as *three divisions of one and the same period*, the last two being merely elongations of the first, and hence that they have a *common* commencement; the 1290 days being an addition of 30 years to the 1260, and the 1335 a further term of 45 years to the 1290.

"But as with the preceding numbers, so here: prophetical expositors differ as to their *characteristics*, the *objects* to which they relate, and the *time* of their commencement and termination. . . .

"We now pass to a view of what is '*noted in the Scriptures of truth*,'* and *verified* by history, of the commencement and end of these prophetical dates; in reference to which, as of the preceding, there are difference of opinion, even on the part of several distinguished writers, who adopt the *year-day* theory of interpretation." . . . . . .

Having stated Mr. Faber's theory, and his objections to it, Mr. Shimeall proceeds:

"Now, how this 'little horn' can be made to have *begun* his career at *two different periods*, viz. in A. D. 533 and A. D. 715, (the difference being 182 years,) we must confess goes quite beyond our arithmetic. We can only account for this discrepancy in the premises on the part of Mr. Faber, on the ground of the overwhelming weight of evidence now lying before us (and on which he himself relies) in proof that the

* Dan.

'little horn' of Dan. 7 made his first appearance upon the prophetical platform in A. D. 533, and from which, as we contend, commenced the mystical period of the '*time, times, and dividing of time*,' or 1260 years of Dan. 7 : 25. We here refer to the edict of Justinian in A. D. 533, constituting John II., the then bishop of Rome, the supreme head over all the churches; and to the Pope's ratification of the imperial edict, etc. . . . .

> "*Victorious Justinian, pious, fortunate, renowned, always triumphant Augustus, to John, the most holy Archbishop of the venerable city of Rome, and Patriarch.*

"'*Reddentes*, etc. We rendering, as has always been our wish, honor to the apostolic See and to your holiness, and honoring your blessedness, as it becomes us to honor a father, hasten to inform your holiness of all things connected with the state of the churches; for it has always been our earnest desire to *preserve the unity of your apostolic See, and the state of the holy churches of God*, which up to this time has invariably obtained, and subsists undisturbedly.

"Hence we have hastened *both to bring into subjection, and to unite to the See of your holiness*, ALL THE PRIESTS OF THE WHOLE EASTERN TRACT. Of those things, then, which have been at present agitated (though they have been clear and indubitable, and have been firmly held and taught by all priests at all times,) we have thought it necessary that your holiness should be informed. For we suffer not anything which is agitated connected with the state of the churches, clear and indubitable though it be, to go on without your holiness, also, WHO ARE THE HEAD OF ALL THE HOLY CHURCHES, being apprised of it. For, by all means, as has been said, *we are eager that the honor and authority of your See may increase.*

"'We, therefore, acquaint your holiness,' etc.

"The letter concludes thus:—

"'We request your blessedness to pray for us, and to procure the watchful care of God over us.'

"The following extract is from the Pope's Ratification of the Imperial Edict:

> "'*To his most glorious and indulgent Son, Justinian Augustus, John the Bishop of the city of Rome* [*sends greeting.*]

"'*Inter clarus*, etc. Among the illustrious praises of your mildness, most Christian of princes, it shines like some star of purer light, that in love of the faith, that in pursuit of brotherly love, being instructed in ecclesiastical learning, YOU PRESERVE THE REVERENCE OF THE ROMAN SEE, AND ARE SUBJECTING ALL THINGS TO IT, AND BRINGING THEM TO UNION WITH IT, to whose founder, that is, the first of the apostles, the charge was given with our Lord's own lips, "Feed my sheep." Which See, both the rules of the fathers, and the statutes of the princes show, and the much-to-be-honored expressions of your piety attest, TO BE TRULY THE HEAD OF ALL THE CHURCHES. It is manifest then that in you is fulfilled what the Scriptures say, "By me kings reign, and princes decree righteousness," etc. . . . . Accordingly, I have received, with my habitual reverence, the letter of your Serenity, ... the consent of my brothers and fellow-bishops having been given to it in the interval: *which edict, since it is conformable to Apostolic doctrine*, I CONFIRM WITH MY AUTHORITY.'

"On receiving the Pope's answer, the emperor immediately published them, along with the decree, and his own letter to John, inserting them under the title, 'De Summa Trinitate et Fide Catholica,' in the front of the revised and authenticated copy of the new code of laws which he promulgated. It must be remembered, also, that the emperor's letter itself was equivalent to a law, the imperial rescripts being always so regarded and acted on.

"To this, however, it is objected, that the above letter of Justinian 'confers no authority whatever on the Pope,' etc. . . . . Nor could Justinian, had he attempted it, have conferred any authority on the Pope over the churches of the Western empire; as that empire was no longer under his dominion, but had passed under the jurisdiction of the Goths,'* etc. In reply, we respectfully submit, that, even granting that the above edict of Justinian did not *create* the papal authority here contended for, the manner in which the whole was done is, in fact, far more fatally effective, than if the emperor had formally decreed that the Pope should

* See Lord's 'Coming and Reign of Christ,' pp. 374, 375.

have such and such power; for in that case, the power would have appeared to be merely of *State* origin. Let it then, we repeat, be admitted, that Justinian does not decree it as if it were of *his erecting*, but writes a letter in which he RECOGNIZES ITS EXISTENCE, and submits a decree for the Pope's ratification. Still, by that act, he seated his holiness beside him on the legislative throne, AS A CÆSAR IN THE CHURCH—the centre of unity, the determiner of controversy. On the other hand, the Pope's letter shows that he was in ecstasies at the prospect of aggrandizing his See, the act of Justinian, so far as his power extended, legally constituting him the *head* and *centre of unity* of ALL the apostolic churches, both of the *East* and of the *West!* Nor is this all. The rival patriarch of Constantinople, on this occasion, by the dexterous management of the emperor, writes, 'being in haste to follow in all things the Apostolic See of his holiness,' etc. What a glorious vision for the pride of the pontiff! But his high aspirations could not be realized without establishing, at the same time, a precedent for the emperor's usurpation in *spiritual* things. Hence, in the history of the East, it may be observed that in after times, not the Pope, nor yet the patriarch of Constantinople, but the *emperors* are the spiritual despots. And so, while the Pope in the West plays the part of *Cæsar in the Church*, the emperor in the East plays the part of *Pope in the State.* As to the other part of the above objection, it is sufficient to reply, that, in addition to the reduction of Carthage by Belisarius in the summer of A. D. 533, and subduing Africa in the spring following, he accomplished the recovery of Italy from the *Goths*, soon after. Nor is it unimportant in this connection to remark, that the more strict consolidation of the monastic orders in the West—subsequently so important a prop to the papacy—was achieved by Benedict of Nissa, about the same time. *Monastic vows were thenceforward rendered irrevocable.* (See 1 Tim. 4: 3.)

"We must therefore decline acceding to the affirmation, that 'it is apparent that the exact date of the 1260 years *is not known*; nor, consequently, the time of their termination.' We, on the contrary, think it quite 'apparent,' and beyond the point of fair controversy, that this prophetic number commenced running its predestined course with A. D. 533. Also, that the astounding events which marked the era of A. D. 1793, fully verify the predicted *judgment* which was to fall upon this little horn at the close of that period, Dan. 7: 26: '*And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it* UNTO THE END.' There were premonitions of the calamities which were to fall on the popedom, so far back as the year 1727, clearly traceable to the growing disaffection of the ten kings towards the Pontificate; so that the Venetian ambassador said, 'Something unnatural is coming to pass in the sight of all, for the Catholic governments are beginning to unite in hostility to the Roman court.' So also in A. D. 1758, the then reigning pontiff, Benedict XIV., sought by concessions to avert the impending storm, but all in vain. The hostility of the alienated powers continued to increase, until at last it broke out in the National Assembly of France, (its eldest son, and for ages its most devoted ally,) which body, as an initiatory step to the overthrow of the '*dominion*' of the beast, abolished the tithes, held by the Pope as sacred to himself and his priesthood. Next followed the confiscation of the church lands. Soon after, the rifling and suppression of 4000 wealthy monastic houses, together with a requisition made on the Catholic priesthood of France to abjure all allegiance to the Pope,—the Romish religion, at the same time, being abolished by act of Assembly,—and a massacre of 4000 priests as a sort of libation to the triumphs of the phrensied zealots. These, I repeat, and a thousand other acts inflicted by those instruments of Heaven's vengeance upon the seat of the papal power, e. g. the overturning of churches, plundering of altars, the con-

verting of church bells into cannon-balls, and of cathedrals into powder manufactories, or livery stables, etc. etc., sufficiently demonstrate that the hour of its judgment had come. Finally, on this subject, we observe that 'from 1789 to 1793, Napoleon's celebrated code—which made a change in the constitution of Europe as marked and as sweeping as that made by Justinian, 1260 years before—was promulgated. France, which had been for 1300 years the great bulwark of the Romish church, broke loose from its subjugation, and in that disruption shattered and shook the papal influence throughout the world. We, therefore, conclude, that the era of the French Revolution was the *end* of the 1260 years, during which the witnesses were to prophesy in sackcloth.'*

"Here, however, we must advert to the prophetic announcement, Dan. 7: 12, that the '*lives*' of the ten beasts were to be '*prolonged for a season and a time*,' which opens the way for our introduction to the notice of the reader.

"First, the 1290 days, Dan. 12: 11, 'and from the time that the daily sacrifice shall be taken away, to set up the abomination that maketh desolate, there shall be *a thousand two hundred and ninety days*.' Here, it is to be recollected, that to both the little horns of Dan. 7 and 8 were assigned the work of *taking away the daily sacrifice*. Now the Scriptures recognize the church of God as ONE body, under *two* dispensations, *Jewish* and *Christian*. This is beautifully illustrated by St. Paul, through the medium of the allegorical olive-tree, with its natural and ingrafted branches, Rom. 11. The *worship* of God in both constitutes the '*daily sacrifice*' which he requires and accepts, if offered in faith and sincerity, according to his appointment. And, as a *punishment* for their abuse, perversion, or neglect, or as a *trial* of their faith, this 'daily sacrifice' is either taken away or suspended. The former is applicable to the work of the 'little horn' of Dan. 8, who, in the 'vision' revealing the origin, progress, and end of the Turkish dominion, as a whole, through the prolonged period of 2300 years, is represented as inflicting his wrath upon the objects of it when 'their transgression was come to the full,' i. e. '*in the latter part of their kingdom*,' during the running course of the '*five months*,' or 150 years of Rev. 9: 5, 10, and of the '*hour, the day, the month, and the year*,' or 396 years of Rev. 9: 15. It consequently took effect upon *apostate Christendom*, and upon the *Jewish nation*. On the other hand, as a *trial of faith and constancy of Protestant Christians*, the 'little horn' of Dan. 7 commenced his work, which, beginning in A. D. 533, terminated in the 'judgment' inflicted upon him, as above described, in A. D. 1793. But that judgment did not utterly destroy him. His 'dominion,' politically, was lost to him. Still, his '*life* was prolonged to him, first, for a season.' That '*season*,' we shall now show, is coincident with the 30 years which, added to the 1260, make the 1290 years under consideration.

"By adding 30 years to 1793, we are brought down to A. D. 1823. Was there, then, at that era, any event demonstrative of the *continued vitality* of the 'little horn' during the above interval? We turn for an answer to the working of that system of the papacy, which, embracing a great auricular principle of secrecy, manages the whole springs and machinery of Romish priestly movements, until properly matured for public action. This, I submit, was developed by the procurement (through the agency of the CATHOLIC ASSOCIATION, into whose hands Ireland has fallen) of the British act of Parliament in the removal of *political* disabilities, etc., in behalf of the Catholics in Ireland, A. D. 1823; in reference to which, Lord John Russell, prime-minister of England, in a letter to the Right Rev. the Bishop of Durham, says: 'My dear lord, I not only promoted to the utmost of my power the claims of the Roman Catholics to all *civil*

* Rev. 11: 3.

rights, but I thought it right, and even desirable, that the *ecclesiastical* system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.' Since that time, other measures of favor, from the same source, have tended greatly to strengthen the hands of this revived power, and have been directed with deadly, implacable, and unerring aim, against the PROTESTANT power of England, not only, but of every nation throughout Christendom!

"That this is no empty chimera, especially in regard to England, we refer the reader to the 'Apostolic Letter of His Holiness Pope Pius IX., establishing an Episcopal Hierarchy in England;' a full reprint of which may be found in 'Cumming's Lectures on Daniel,' Appendix, pp. 445–450, Philadelphia edition, published by Lindsay and Blakiston: 1854. That letter shows that the present reigning pontiff, as the head of the apostasy predicted by St. Paul, 2 Thess. 2, has actually taken ecclesiastical possession of England—divided it into dioceses among his bishops—and appointed Cardinal Wiseman as their head, and archbishop of Westminster. Hence the cardinal, on this occasion, in a letter to his clergy, secular and regular, says: 'The great work is complete; what you have long prayed for is granted; your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of Catholic communion; *Catholic England has been restored to its orbit in the ecclesiastical firmament*, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigor.' And Father Newman, one of the seceders from the English Protestant Church, in a sermon delivered on the occasion of the enthronement of Dr. Ullathorn as bishop of Birmingham, says: 'The mystery of God's province is now fulfilled, and though he did not recollect of any people on earth but those of Great Britain, who, having *once rejected the religion of God*, were again restored to the bosom of the church, God had done it for them. It was wonderful in their eyes. THE HOLY HIERARCHY HAD BEEN RESTORED. *The grave was opened, and Christ was coming out.*'

"And, be it observed, though the Bishop of London, Lord Eldon, and Lord John Russell, have all raised their voices against this illegal and traitorous act of encroachment on the *ecclesiastical* constitution of Protestant England, as by law established; yet nothing has been done to quell, or even to arrest or disturb, its progress! And as it respects our own beloved country, who will deny that the Roman Catholics do not *now* hold the balance of power at the ballot-box? While, on the other hand, the system of proselytism; their efforts to exclude the Bible from our common schools; and their unprecedented increase in all parts of the land within the last twenty years, strongly indicate the revival and spread of this fearful power of the 'little horn,' under the outspread, blood-bought banner of our stars and stripes!

"Finally. To the 1290 years is also added 45 years, making a total of 1335 years. So Dan. 12: 12, 13, 'Blessed is he that waiteth and cometh to *the thousand three hundred and five and thirty days*. But go thy way *till the end be:* for thou shalt rest, and stand in thy lot *at the end of the days*.' A second period, this, coincident with the '*time*,' SUPERADDED to the '*season*,' mentioned in Dan. 7: 12, of the revived life of the papal power. We cannot now enter more at length into a detailed exhibit of the events which have transpired since 1823, in connection with the zeal of the little Roman ecclesiastico-political horn, in the *recovery* of his original strength, and of *success* which has crowned his efforts in both hemispheres. This success, especially in the matter of *proselytism* from the various ranks of nominal Protestantism, together with his growing

ascendency in the arena of political strife, as above briefly represented, may well justify his vaunted confidence of once more securing a dominancy throughout Christendom. Yielding this point, therefore, —for it is in perfect accordance with our own expectation and belief—yet that dominancy, in the light of that prophetic Word which has guided our pen thus far, we have the blessed assurance, will be *short-lived*. This is evident from the obvious import of the passage quoted from Dan. 12 : 12, 13, which, with but few exceptions, prophetical writers make to terminate *before* the commencement of the era of Millennial blessedness."

FOREIGN FIELD.

HAYTI.

The missionary sick, but convalescent—the missionaries at Dondon and Raphael also suffered—the church at St. Marc restored to the mission—a tour among the churches proposed—converts to be baptized—the school at Raphael does well—the fete at Notre Dame—labors for the spiritual welfare of the people—the Magazine—candidates, etc., etc.

In his report, the Rev. Mr. WARING says :—

"I hope my last reached you in good time. Almost as soon as I had dispatched it I was seized with fever, and for ten days or more almost despaired of life; but, through great mercy from heaven, I got better. Until this moment, however, I am exceeding weak, and still suffering considerably. This has of course prevented my labors, but I hope now to resume them soon.

"The fever has also been bad at Dondon this year, and Lacrose has been ill of it, and Fouquet, at Raphael, has also suffered from it, and his family is still unwell from the same cause.

"This, of course, has also prevented the long voyage I purpose to take. But I must go now, as soon as strength will possibly permit, for it has already been too long delayed. The church at the city of St. Marc, which Mr. Judd took from us some time since, has now returned, and by virtue of a document from its members, signed by them all, it is now under my ministry. Thus we have got back what he hoped to keep from us. I must go to see them, in accordance with their repeated and pressing invitations. I shall from that point turn either to the left hand by the Mole and Pt. de Paix, or to the right by Mirébalais, Hincha, and all the places in that section of the land. I shall determine upon that when I reach St. Marc's.

"I shall probably take Lacrose and a member of the church at Raphael with me, and shall be gone perhaps two months, and then I must go by sea *immediately* to the Mole, etc., that is, after my return from Hinche.

"I do not know as I shall be able to write you again before I set out, as I only wait for health and a little more favorable weather. There is also a baptizing on hand, and I am not determined as yet whether to perform it before I go, or after my return: but you will know. I shall also give you a faithful account of all I do in my travels. I shall try to establish a school at the city of St. Marc. The school at Raphael goes well, but is in want of suitable books, etc. I hope all the books and things I sent to you for, will be sent, especially the Scriptures and hymn-books, as I have the greatest and most increasing need of them, also tracts, and indeed *all*. I forgot to name, on the list I sent you, samples and materials to teach young girls to mark. I think I can sell all these things to advantage. I shall keep an account of sales, and report to you an account of all. I must, however, in the first instance, pay duties, and perhaps freight, for all—which duties are very considerable. Still, I think they can be sold to, at least, comparative advantage commercially, not to name their countless value in other respects.

"The foolish 'Fête' of 'Notre Dame

d'Août' passed with the usual mummeries and nonsense of images, drums, processions, military music, etc. I endeavor to look carefully to the moral and religious deportment of the members of our churches. Many now seem ready to profess the Gospel, but without seeming to know what they do, and some have fallen who were professors. These late trials, however, I know to be the same in nature as those I had a long time ago. They are renewed under another and a different form; but good is done, and I am happy to labor for the salvation of this people.

"Your excellent Gazette has again come to hand, and I delight to get it indeed. I hope you will order it to be sent regularly: whenever I fail to get it, I feel as if deprived of nourishment the most necessary for me.

"Among the present candidates for the ordinance, is the Secretary of M. Fouquet at Raphael, who teaches the school at that place. Also, the widow of the baron who so persecuted us at Dondon. She seems truly converted."

IRELAND.

REV. DR. HEATHER—DUBLIN.

(30,000 persons awakened.)

The revival in Ireland—the prostrations and bodily exercises diminishing in frequency, while the revival increases—the exercises accounted for—striking case of a mother being overcome by the sudden appearance of a lost son—multitudes converted of all classes, Romanists and Protestants—Romish priesthood violent—engaged also against the school system—denounce the Italians, etc.—the converted Romanists never pray to Mary or any saint—our missionaries active and successful in winning souls, etc.

"In forwarding the last month's journals of the agents belonging to the 'Irish branch' of your 'Union,' who are under my superintendence, I enclose some information respecting the 'religious revival' in this island, of which you will have heard and read so much. I assume that your knowledge of *animal physiology* will have given to you the true interpretation of those 'physical prostrations' or 'stricken cases' of which so much has been written and spoken, and which are not very dissimilar to what occurred in your own country during the revival in President Edwards' time, and subsequently in England, in the time of Wesley and Whitfield.

"The 'right headed and hearted' here attach very little importance to them. They are not sought for, prayed for, nor are they gazed upon with an idle curiosity when they do occur. And although they accompany conviction for sin and sound conversion to God in some persons, they are not regarded by any, that I know, as proofs of being saved. Moreover, as the revival broadens and deepens, they diminish in both number and power, and at present are one to *seventy* of those who are being brought into the possession of the 'truth as it is in Jesus.' I think they are only regarded as evidence of that intimate sympathy existing between mind and body of which we have daily proof in ourselves and in others. Every one knows that emotion produces certain effects on the body. A tear is the physical manifestation of emotion. Increase that emotion, and we sob. Intensify it, and we cry out, and in some persons *hysteria* is produced. A keen view and fear of approaching evil, or sorrow for evil incurred, will agitate the nerves and certain parts of the body. I have seen as complete physical prostration entirely apart from all religious influences and emotions, as any that I have witnessed during our revival so far.

"A gentleman, at whose house I was a guest, had sent his only son to school. The youth ran off to sea, leaving books and character behind him. The ship in which it was believed he had sailed was lost, and all the passengers perished. The family went into *mourning*. Nearly two years after, while the mother was engaged in the drawing-room, a youth presented himself. She gazed upon him. He cried, *Mother!* She dropped on the floor insensible, was carried to her bedroom, and *three weeks* elapsed before she was sufficiently recovered to converse composedly with her returned son.

"You understand, then, that when we

write or speak of the 'Irish revival,' we do not mean 'physical prostrations,' or 'stricken cases,' but that awakening of the mind to an appropriate sense of the importance of the revealed verities of Christianity, evidencing itself in a due regard and love for the means of grace, especially for Him to whom they lead, which now pervades vast multitudes of the Irish people, and which is to be attributed to the outpouring of the 'Holy Spirit.'

"It is said that nearly 80,000 persons have already been enlightened and awakened to a keen consciousness of their guilt, depravity, and peril while out of Christ—have manifested great anxiety to be saved—have gone to God, through Christ, for salvation, and through Christ only they have now 'peace with God.' Of these thousands, vast multitudes are now, in life and character, giving unmistakable evidence of the transferring power of the grace of God, and, in fine, they are of the most happy and active Christians among us. Of these, some were blasphemers, Sabbath-breakers, drunkards, covetous, skeptics, infidels, scoffers, formalists, thoughtless, prayerless, Socinians, Arians, Papists, etc., etc.—all unconverted, but all of them one and happy in Christ now.

"To suppose even this to be the measure of the revival, would be to form a very imperfect estimate of it indeed, as it has entered the majority of evangelical pulpits by its quickening and acting power in the presentation of a free, full, present, and felt salvation, with increased power, fullness, clearness, and effect. The family duties of the altar and catechising are observed with more frequency, point, and earnestness. Its teaching, softening, and saving influences have penetrated the Sabbath and other Protestant schools, producing blessed fruits. It has given unity, increase, directness, and telling energy to the various instrumentalities employed to make known the gospel of salvation throughout this land. And it has brought to bear an amount of godly example, faith, prayer, and consecrative effort, upon the Popery and ungodliness of Ireland which is unprecedented in its history.

"I am happy to inform you that it is affording numerous intimations of increasing breadth, depth, and power, and that some of us who are much mixed up with it, and are best acquainted with the mind of Ireland, are of the opinion that it will not only take under its saving action the *Protestant* population, but ultimately penetrate the *Papal* masses of this country; and that the hundreds of Romanists who have already been brought to God by it, are but samples of the mighty achievements it is destined to effect amongst them.

"It would extend this letter too much to go more into detail, and therefore I enclose, for YOUR USE, 'Occasional Papers' of the Society that I had the honor to represent on your continent. By them you will learn the particular mode of operation of the revival in various localities.

"Before I conclude, I have to say that *Popery* in this country is at present engaging the earnest attention and consideration of us all. The priesthood and the party over whom they exercise an entire control, are unusually excited, violent, and partially unveiled. They have entered upon a determined crusade against 'mixed education.' This is aimed first at the national system of education—a system which they seemingly patronized for many years. Their object is to keep the Romanist children from all contact with the sentiments, interchange of thought, and social intercourse with the Protestant youth, and to secure a Government grant of money for separate educational purposes which would be within their EXCLUSIVE *control*. They find that education in the national schools has operated against their system, by imparting *truthful* knowlege of history, by implanting principles of loyalty, and sowing the seed of civil and religious liberty.

"In several Popish places the priests have collected large gatherings, to sympathize with the Pope and to denounce the *Italians*. They have done so by the direction of their Bishops. I send you papers by which you may learn the views of the Irish priesthood respecting *civil and religious liberty*, of Protestantism, Protestant countries and institutions, and how that all they

have written and spoken in former and present times in England, America, and elsewhere, was but a *delusion* and a *snare*. Would it not be well for the citizens of America to keep an open and steadily fixed eye upon their movements in your land?

"I am fully persuaded that the priesthood feel their position to be in great peril. Generally the Romanists of education and thoughtfulness, and who are possessed of any considerable property or status in the country, are disinclined to move with them at all; while some of these strongly remonstrate against their movements, and a considerable part of the educated middle and lower classes of the people are waking up to the conviction that the revival is *a great work of God*. It is surely a very remarkable fact, that of the *hundreds of Romanists* who have been converted during the revival, whether educated or unlettered, rich or poor, previously bigoted or liberal, gradually or suddenly saved—being physically prostrated or not—*not one of them* has offered *one prayer* to the Virgin Mary or any saint for help. All have gone directly and at once to Christ for salvation—even some of these had gone to large revival gatherings, filled with bitterness and cursing, were stricken down, and came out of them possessed of faith in Christ and peace with God, and have continued in the same ever since.

"I am certain that it will afford much gratification to your 'Board of Directors,' and to the friends who support your Society, to learn that *your agents here* have nobly and successfully done their part in antagonizing Romanism, and in winning souls, ever since their appointment. May I most earnestly submit to the Board the importance of an increased agency here now, when a powerful impression has been made upon the stronghold of Popedom here, which is felt both by friend and foe. We ask the Board, the friends of the Bible, of Protestantism, of the Lord Jesus in America, to come forward to the help of the Lord, to the help of the 'Lord against the mighty.'

"And now, with kind regards to the Board and yourself, I am, my dear Dr. Fairchild, yours truly,

"D. D. HEATHER."

FRANCE.

THE CENTRAL PROTESTANT SOCIETY, PARIS.

The following extracts from a letter of the Rev. C. L. FROSSARD, the general agent of the Central Society of Evangelization at Paris, shows a most encouraging progress in the work to which it is devoted. "The operations within thirteen years have increased *nearly a hundred fold.*" New doors of usefulness are steadily opening before the Society, and urgent calls are addressed to the officers to enter them; but *funds are wanted* to enable them to do it. We publish these extracts, and the subjoined "items of news from the stations of the Society," in the hope that the churches of this land will enable the Board to send to the brethren of that Society liberal and substantial aid at an early day.

Mr. Frossard says:—

"We employ, under the eye of the Lord, to preach the Gospel in more than one hundred places of worship, *thirty-seven* pastors, *twenty-five* of whom are entirely in the service of our Society; and *eight* evangelists, *seven* of whom we employ. We have, moreover, fourteen teachers, *ten* of whom are in our service, and *five* colporteurs and Bible-readers also in our service; in all, sixty-four agents, forty-seven of whom devote all their time to the work which we have undertaken for the Lord.

"Our progress has been steady, and our operations have increased nearly a hundred fold in thirteen years. The field of those operations has been so greatly enlarged that we have found it necessary to add to our usual number of agents of evangelization, to our excellent preparatory school of theology, which, under the direction of the pastor, Monsieur Boissonnas, and of two professors, numbers 16 pupils. We have, I repeat, added a preacher whose duty is to visit various stations, and to preach the Gospel in the reformed churches of France; and also, in order to give to the

Society a more rapid march, and to secure more united efforts on the part of its friends, we have added to the permanent committee a general agent.

"Our resources, which increase from year to year, are, however, far from being adequate to meet the demands that are constantly made upon us; and thus, dearly beloved brethren, after having faithfully labored in the cause of truth, and having made many sacrifices, we come to beg your assistance and co-operation. We need more means. At this very moment eight new churches ask to be fed with the bread of life. Shall we, for want of means, be compelled to close our ears to their spiritual distress?

"ITEMS OF NEWS FROM A FEW STATIONS OF THE SOCIETY.

"*Fresnoy-le-Grand, Northern Section.*—This church was for several months under the care of Rev. Mr. Chottin, formerly a Roman Catholic. A short time ago its regular pastor was restored to it; Mr. Legneux had been sent by the Minister of War, in the capacity of almoner, to the hospitals of Milan. After having nobly discharged his difficult task in Italy towards our Protestant soldiers, and occasionally towards such Italians as seemed well-disposed, Mr. Legneux has resumed his apostleship in the midst of the skepticism and the depravity of Fresnoy and its vicinity. Fresnoy contains 300 Protestants. It has one church and two schools. Divine worship is held regularly twice every Sunday, and on Wednesday evenings there is a meeting for conference and prayer. Such meetings are especially designed for Catholics who may desire religious instruction. There is also a Sunday-school for children.

"In the small town of Bohain, which was formerly the home of many reformers, and had a synod, there are 50 Protestants and one chapel, where religious service is performed once every Sunday.

"*Fousomme, Fieulaine, Montigny, and Essigny*—small districts in the neighborhood—have, between them, about 70 Protestants, and from time to time are visited by evangelists, who preach the Gospel to the people.

"*Fontaine, Notre-Dame*, where we have located this year an evangelist, Mr. Remy Vauri, had not, two years ago, a single Protestant. It now numbers upwards of 80, and divine service is performed there regularly twice every Sunday in a chapel which we rent.

"*Grougis.*—This town has a pastor, Mr. Haas. We have there a temple where 250 Protestants assemble on Sunday, to hear the word of God twice on Lord's days. There is also a Sunday-school. During the winter evenings of each week they hold a series of meetings for conference with Catholics. The schools of Grougis continue to be closed, and the teacher whom we employ there, with his wife, is obliged to give lessons from house to house.

"*Aisenville*, which is contiguous to Grougis, has 50 Protestants. *Mennevret* has one chapel and 40 Protestants—*Guise* has 50 Protestants. Religious worship is held in those two localities from time to time. The pastor of Grougis preaches the Gospel also in Hannasses, whose few worshipers are connected with the church of Esquehéries.

"Those three stations, planted in the midst of destitute populations, are entirely under our charge. We may say the same of those of Normandy, Elbeuf, and St. Opportune. The church of Elbeuf has this year been confided to pastor Monchatre. There the work progresses satisfactorily.

"At St. Opportune there has been a revival of zeal on the part of the Catholic curate, who has succeeded in collecting in that borough, where there was not a single Catholic left, about a dozen persons who attend mass. Unfortunately, we have not the means to maintain there an evangelical preacher.

"*Estissac*, under the direction of pastor Gerber, gives us much satisfaction, and we have reason to bless God for the progress of truth and piety in that place. The work of evangelization gains ground daily, and Mr. Gerber, although the house of

worship is not yet opened, enjoys greater freedom. He is allowed to preach in the school-room.

"Such are the various items of news that I am enabled to furnish you, respecting the stations in which the 'AMERICAN AND FOREIGN CHRISTIAN UNION is especially interested. For further details I refer you to the quarterly report of the Society, a copy of which I have the honor to send you.

"The Society bids me to notify you that it has forwarded to your Society a medal struck on the occasion of the 3d jubilee of our Society, and which it begs your Committee to accept in brotherly remembrance."

POITOU—NEAR PARIS, FRANCE.

Evangelization by visitation from house to house—Young Men's Christian Associations—St. Sauvant visited—arrangement for the winter services—laymen extremely useful—objections practically refuted—the first work of a church, etc., etc.

The Rev. E. VERRUE is stationed about forty miles south-west of Paris, in Poitou, where he has labored with much zeal and success for a number of years past. The church of which he is pastor has been greatly revived and strengthened under his ministry. The youth have been trained to activity, and, through the Christian associations which have been formed, their usefulness has been much augmented of late. In a recent letter Mr. Verrue says :—

"Our Lord has promised, that unto him that hath shall be given;—*i. e.* that he who has made a good use of the talent committed to him, and doubled it, shall always perceive new wants springing up around him, which will provoke his activity in proportion to his capacity.

"Young men who have taught in the Sunday-school, and tasted how good it is to labor for the Lord, desirous of doing more, but conscious of their weakness, have been led to group themselves together for mutual support. Hence have originated the young men's '*Christian Associations*.' There is more to do yet in this direction, and much progress to make.

"At St. Sauvant several members of the union have attained to mature age, others have married, and after having been active, they have become honorary members. Although their new position does not destroy their former relationships, it has nevertheless created new ties. Their present social position brings them more in contact with other members of the great human family. After having contracted the habit of doing good around them whilst single young men, it is impossible for them to consent to remain *inactive* for the future. Married, or of an age to enter into the seriousness of family life, the same spirit animates them as that which preserved them in their youth from the snares of the world, and taught them wherein true happiness lies. A great many of them had painfully felt the sad consequences of religious indifference in their family, and they not only desire that their own households should live a truly Christian life, but they wish to to see their neighbors enjoying the same privileges. They have found access around the hearths of those who could not have received them familiarly as young men, and their words find listening ears—for counsel is best received from the lips of experience. It is in *this way* that evangelization *from house to house* has taken place amongst us.

"Last autumn the thought occurred of organizing the work for the winter; and every week during the month of October we met to prepare ourselves by prayer; and to confer together on the work we had to carry on. In the month of November, the evenings being sufficiently long, *fifteen* pious members of our church consecrated that time to those visits. We continued to meet once a week for united prayer, and to communicate our experience. God blessed the work, and we soon perceived how useful and necessary it was.

"As long as religion has only *the pastors* to represent and spread it abroad, or persons specially charged with the labor, it is dressed in an official garb; it is, in the con-

dition of things, set apart, and is *outside* of the daily life, so to speak. Religious ideas presented only by those who are engaged *professionally* (or who are considered to be so) lose their force and their authority. But let a *layman*, on the contrary, take a place in the family circle, and lead the attention of its members to questions touching the interests of the soul or their duties towards God, it is easily felt that *he* speaks 'out of the abundance of his heart.' Nothing obliges him to do so. If he speak, the ideas he advances are natural and habitual to him; and he *lives*, besides, in the same way that he invites them to live in. Thus, the truths taught in the pulpit and recommended by the pastor find their way amongst the less accessible, and the example of some will gain others.

"We have also found that the *objections* which each one draws from the inner man, and which forms for each individuality his stumbling-block, are communicated more freely to one on an equal footing with the objector, than to the pastor. *He* represents theological science: there is no hope of being in the right with HIM; it is as well to be silent. So they reason. These *objections* against the 'light' are made, as the word of God tells us, because our 'deeds are evil.' They find an echo amongst our pious peasants in their past experience, and they are therefore precisely fitted for dealing with the difficulty, and for laying the 'axe at the root,' to make bare the moral wound from which the doubt proceeds.

"Those engaged in these labors had already been at work for the children, and in the 'Young Men's Christian Unions,' which had formed and developed them whilst at the task. Their talent had doubled, but they had hitherto been useful chiefly to isolated individuals. In their new mission they have found whole families together, which their influence has penetrated. Their action is then doubled in its bearing and in its results, so that their talents have again been multiplied.

"By degrees our church is beginning to walk in the way marked out for the followers of Jesus Christ. As long as colporteurs and evangelists, supported by religious societies, are requisite for the spreading abroad of the word of God and the propagation of the gospel: in a word, as long as the kingdom of Christ depends upon them for the spiritual conquest of the world, we are in our normal state.

"The natural work of a church whose members are 'the salt of the earth,' 'lights upon a candlestick,' 'cities upon a hill,' is to spread the 'good savor' around itself first. It is for it to recommend the Bible, and procure it for those who do not possess it. It is for it to *read it* to those who neglect it, or who forget it in a dusty corner, or bury it in a library. It is its privilege to be its own home missionary, and *then only* will it have learned the measure of its duty towards those beyond its own limits, to the world's end, wherever the good news of salvation has not yet penetrated."

HOME FIELD.

MISSION ON THE RIO GRANDE, AT BROWNSVILLE, TEXAS—MISS RANKIN.

Invasion by Cortinas and his banditti—citizens murdered—the town in great commotion—Government troops absent—the citizens organize for defense—rangers evade Cortinas and get into the city—Matamoras offers aid—a death through fear—Miss Rankin goes to Matamoras—stays with a Mexican family—is encouraged in her work—a fresh supply of books arrive—the school interrupted but a short time—prospects encouraging, etc., etc.

The following report from Miss RANKIN came to hand after the January number of our Magazine had gone to press. We submit it now, assured that it will be read with lively interest, though Brownsville is now relieved. Of its assailant Miss Rankin says:—

"For several weeks past I have been seeking time and opportunity to write you, but such have been the circumstan-

ces in which I have been placed, that I have found it utterly impossible. You are probably aware that Brownsville has been in commotion and disorder for the last two months.

"Scarcely had the pestilence ceased its work of devastation, when war and bloodshed took its place, to complete, apparently, the entire destruction of our city. About eight months ago the United States troops were all ordered away from this post, and from other places on the Rio Grande, where they had been previously stationed. Knowing that the security of the inhabitants and their interests depended upon the protection the troops afforded, great apprehensions prevailed on the part of the citizens, that an advantage might be taken by the lawless population upon our border to do us injury.

"We regarded our situation as peculiarly critical from the time the troops left, yet no alarming depredations were committed until the morning of the 28th September, at which time a band of Mexicans entered town, headed by the notorious Cortinas, and took their position in its centre, announcing their arrival by the discharge of several muskets, and proclaiming '*death to the Americans.*' They then proceeded to the work they had announced, by most inhumanly murdering several inhabitants.

"The authorities of Matamoras, apprised of what was going on, came over and threatened Cortinas and his band with immediate destruction if they did not desist. The fear that the Mexican troops might be sent upon them deterred Cortinas and his band from the further work of death which had been fully intended. After procuring a quantity of spirits of turpentine, with which they said they intended to set fire to the town, they withdrew and encamped a few miles distant.

"Our citizens immediately organized themselves into a body for defense, but in numbers they were far less than the enemy, who, by daily reinforcements, was becoming a band of several hundred persons. An express was sent to the commander of the military forces in Texas, yet the request, urgent as it was, could not be granted. An appeal was then made to the GOVERNOR, and the promise of some Texan rangers was obtained. During this interval our situation was truly awful. Cortinas cut off all the mails between Brownsville and every other point in Texas, so that no communication could be received or sent; and obtaining the information that rangers were to be sent, he laid in wait at every point where they might be expected to pass, in order to cut them off. To human view it seemed we were entirely shut up in the hand of the enemy. I will not attempt to describe the terror which prevailed. *One of our best ladies actually died from fear!*

"Cortinas frequently sent several mounted men to reconnoitre the town, from which it would be inferred that he was going to make an immediate attack. Nothing, apparently, but Almighty power restrained him. By night and by day our citizens *for several weeks* were obliged to stand upon the defense, until their energies became nearly exhausted. The bravery and vigilance of our citizens, and the good providence of God, saved our city and its defenseless inhabitants from the horrible destruction and butchering which had been purposed against them.

"By the utmost skill and precaution the rangers, in number about *one hundred*, evaded Cortinas' ambush and arrived in Brownsville. This force partially relieved our anxious fears. Since that 50 United States troops from Louisiana and 100 more rangers have come in, so that our force now is quite considerable; yet, even now, scarcely sufficient to repel the enemy, should he, with his numbers, which are reported to amount to 1,000, see fit to make an attack. The whole number which could be furnished by Brownsville, with all its reinforcement, at present, would not amount to 400 men. The Government has ordered

two companies from Fort Clark, which are expected to arrive in the course of two weeks.

"Although our condition is less dangerous than it was, yet we are by no means free from fear. Cortinas issued a proclamation three days ago, in which he expressed his determination *to exterminate all the Americans* upon this frontier. He has under him an imposing army, entrenched in a well-constructed fort, defended by cannon, with experienced officers to direct his military operations, while his will is obeyed by his numerous desperadoes implicitly and unreservedly. Nought but the strong arm of the Union can put a stop to his career and counteract his murderous designs; and until this is accomplished, the lives of the Americans will continue to be in constant jeopardy.

"Firm trust in the protection of Almighty power can only sustain the soul in such a dangerous crisis as that in which we are now placed.

"'Truly my soul waiteth upon God, from him cometh my salvation.' 'Because of his strength will I wait upon God, for he has been my defense and refuge in the day of my trouble.'

"During the time in which no aid nor intelligence could be procured, and the utmost danger was apprehended, I, with many others, went to Matamoras, and remained until assistance arrived.

"I was greatly comforted, during that time, to be able to do something to advance the object in which I feel an abiding interest, and for which I live in this region.

"Although invited to stay with an American family, I preferred taking up my abode with a Mexican family which I had known considerably by having supplied them with Bibles and other books. The woman had furnished her friends with some of these books, and my stay with her gave me an opportunity of ascertaining their influence, and the manner in which they are appreciated. I was much gratified in perceiving an evident awakening to the manner in which the *priests* held the people, and, apparently, *a full conviction* that *the Scriptures* were the words of truth, given them *to read and understand*. It was said to me with the utmost sincerity, '*If we had known the Bible before, we would have believed it.*'

"I spent most of my time in reading to them. One day, after having read some portions of Scripture which denounced *image worship*, I heard *two* Mexican women conversing with each other (evidently with no thought of my hearing them) in a manner which convinced me that their faith was somewhat shaken in the numerous *saints* whose pictures were hung upon the walls of the room. One of the women said to the other, 'How foolish it is for us to pray to such things as those,' pointing to the images; and added, in the most emphatic manner, '*Why do we do so?*' The other woman replied in the same manner, '*Why do we?*'

"Never did I so much appreciate the simplicity of our Savior's teachings, and their peculiar adaptation to persons in every circumstance, as when imparting instruction to Mexicans. The varied scenes by which the great truths of the Gospel are illustrated are so calculated to enlist an interest, as to encourage the hope that impressions may be made upon the soul unto salvation. I have strong hopes that *one Mexican woman*, during my stay in Matamoras, embraced Christ as her hope of salvation by a saving faith; and that upon others of these deluded people impressions were made, lasting as eternity. I fully believe that *hundreds*, nay, *thousands* of the priest-bound people of Mexico are groaning under their spiritual bondage, and would most joyfully accept that freedom wherewith Christ makes his people free. A glorious door is *now opened*, and *many missionaries are needed* to scatter the seeds of divine truth upon this hitherto neglected soil.

"Are there not those who, for the love of souls for whom Christ died, are willing to come to the rescue of these millions under the double bondage of sin

and Satan? A formidable warfare, evidently, must be encountered, where natural depravity of the most striking character is barricaded *by a specious Christianity*, which embraces a '*system of doctrines*' the vilest that Satan could invent. However great the obstacles, I firmly believe this kingdom of darkness would gradually yield to the enlightening influences of the word of divine truth.

"I was much rejoiced by receiving, four days ago, another box of Bibles and Testaments from New-York, together with a package of 23,000 pages of the Tract Society's publications, and 50 Catechisms from your Society. Such acquisitions to my spiritual armory are always hailed with peculiar sensations of joy and gratitude. The day after the Bibles were received, I was called upon for *two dozen Bibles for Matamoras*, which I had previously promised; and yesterday *a dozen more*, and several *hundred pages of tracts* were also requested. One very good evidence that the Bible is becoming appreciated by the Mexican people is, that they are willing *to pay* something for it. Formerly I could circulate it only by *gift*, and many were *not willing to accept it* upon any terms. I doubt not the word of truth already gone forth is speaking loudly for religious freedom, and is effectually preparing the way for the diffusion of the Gospel of salvation, and to the spiritual enlightenment of the blinded votaries of the 'man of sin' in Papal Mexico.

"I thank God that he ever put it into my heart to desire to try to benefit these unfortunate people. Notwithstanding the trials through which I have already passed and the dangers which at present surround me, *I feel no abatement of interest, but rather a firmer determination* to spend and be spent in a cause with which I believe the interests of Christ's kingdom are intimately connected. If my imperfect services are requisite, God can save my life amid ten thousand deaths; but if otherwise, I trust he will raise up other more efficient agents to carry on the work, which I feel is but just commenced. The kingdom is his, so are also the power and the glory.

"During this disturbance my school has been somewhat interrupted. I have, however, kept it in operation all of the time, except *eighteen days* which I spent in Matamoras. Should our foe be subdued, and peace and safety again be restored, I think my school will be quite full of a very interesting class of pupils.

"Amidst the clouds and darkness which has been over us for the last few months, the sky of my mission has been unusually bright. During the most trying times, whether prostrated by painful sickness or under the constant fear of cruel massacre, my opportunities of doing good have not been hindered or diminished. I trust I have praying friends, through whose prayers spiritual blessings descend upon me. This thought has sustained my sinking spirits in many an hour of trial and of suffering. O, it is a glorious privilege to suffer for Christ's sake! I rejoice that I am brought into circumstances by which I know I have no governing motives but the love I bear his cause, however trying they may be.

"Hoping that I may still continue to share your prayers and sympathies, I subscribe myself yours in the bonds of the Gospel, MELINDA RANKIN."

IRISH MISSION IN CINCINNATI, OHIO.

REV. J. F. ROBERTS.

The Missionary enters upon his labors—surveys his field—discouraging aspect—few speak English—Romanism dominant—crosses numerous—Sabbath-school organized—Industrial School promising—Newport, Ky.—school organized—encouraging prospects, etc., etc.

Hitherto the labors of the Board in Cincinnati have been among the German population. The success of their efforts through the Rev. Mr. WINNES, their missionary, was highly encouraging: an interesting congregation was collected by him. Additional efforts were demanded for another class, and early in the autumn

of last year the Board encouraged their Secretary for that district, the Rev. Mr. Rossiter, to begin a mission for the benefit of the Irish Romanists, who had congregated in the city and vicinity in great numbers. Measures were at once taken to begin the good yet very difficult work. Having obtained the services of the Rev. Mr. Roberts, the enterprise was commenced in the month of November last.

In his report Mr. Roberts says:

"Pursuant to the call made to me, I removed to Cincinnati, Ohio, and commenced my missionary labors about the 1st of November. It was my first business to take a survey, with the Rev. Mr. Rossiter, of the field of operation. We soon saw and heard enough to awaken in my mind the inquiries—Who is sufficient for these things? and can these dry bones live?

"I found in two wards, numbering about 20,000 inhabitants, but *but one Sabbath-school* where the Bible was read *in English*. Although a large proportion of the citizens are foreigners, the most of the children can speak English, and are taught *Romanism* instead of *Christianity;* while many others are left to obtain a street education, and practice what they learn in jails and alms-houses, or in midnight revelry in grog-shops and other places of moral pollution. Here Romanism is rampant. Here its already numerous cross-surmounted edifices recently received an additional massive structure to its numbers, and to dedicate which, the sanctity of the holy Sabbath was violated, multitudes of adults and children marching through the streets with loud-sounding martial music.

"Here priests, nuns, and sisters are ever on the move in their peculiar costumes, and with crosses dangling to their persons; indeed, everything connected with them seems *crossed*—their dwelling-houses, their gates, and even their cakes and candies, and various toys for children.

"The Sabbath-school above mentioned had been organized by the Methodist Protestant church, but in consequence of the membership becoming feeble through deaths and removals, they thought of giving up the school and of selling the meeting-house. The proprietors held one meeting on the subject when we heard of it, whereupon we sought an interview with them, and proposed to unite with them in conducting the school as a '*Christian Union Mission School.*' To this they agreed, and are now raising funds to purchase a new and suitable library of Union Books.

"I labor daily to build up the school, and for this purpose I visit it every Sabbath and take charge of the Bible-class. Ladies of six evangelical churches are now enlisted with us in an 'Industrial School' designed for the benefit of poor little girls. The school is known as *The First Christian Union Industrial School* of Cincinnati.

"At the *first* meeting of the children there were fourteen ladies and twenty-nine children present. Some of the latter were not attendants at any school or church. At our *second* meeting there was a full attendance of ladies and *about forty children*, some of whom were of Roman Catholic families.

"There were those present who were but little cared for by their natural protectors. God is blessing our feeble efforts in this school.

NEWPORT, KY.

"Being separated from Cincinnati only by the Ohio river, its interests are very much identified with that city. There are *eight* Protestant and *three* Roman churches in Newport. We have there enlisted in our cause some of the most prominent ladies of *five* evangelical churches. The town council have granted us the free use of the court-house to hold our school in. The school is called *The First Christian Union Industrial School* of Newport.

"We held the first session last Saturday. There were present fourteen ladies

and sixty children, several of them Romanists. The garments of some indicated that they were very poor. From the proprietors of two coal-yards we obtained liberal donations of coal for the use of the school.

"During the month I have made about two hundred visits to families, and assisted at *nine* prayer and other religious meetings, assisted to carry on our Mission Sabbath-school, and preached once. For some time yet I shall be so much engaged with the schools and visiting the poor and neglected, that I shall neither find time nor opportunity to preach much. Upon the whole, I have abundant reason to thank God and take courage. At an early period we hope to organize an industrial school in Covington, and one or two more in Cincinnati; but at present we purpose to give our whole time and attention to building up those we have already organized. But what can one do among so many?

"God will doubtless ere long manifest himself in mercy, and own and bless his word. Christian people, we hope, will aid us by their prayers and sympathy."

GERMAN MISSIONS IN SOUTH DEDHAM AND LAWRENCE, MASSACHUSETTS, AND MANCHESTER, NEW-HAMPSHIRE.

REV. B. STEINTHALL, MISSIONARY.

Preliminary work—state of things in South Dedham—some Romanists always at the meetings—state of things at Lawrence—prayer meetings—several take part—state of things in Manchester—statistics of each town—instruction in English—summary of labors—additional facts—a scene in Boston connected with a baptism of an infant, etc., etc.

This is a new station which the Board felt constrained to establish early last autumn. The leadings of Providence seemed to render the path of duty in regard to it very plain. Mr. Steinthall, who was appointed to labor there, is encouraged by the success that attends his efforts, as appears from the following reports. He says:—

"In making up my report for the past two months (October and November) allow me to make a few explanatory remarks. At the suggestion of some friends of the cause of Christ, I examined the field now occupied by me as early as the month of July. Finding it open and inviting, I commenced my labors in the following month. Those labors consisted chiefly in visiting the Germans from house to house, and collecting them together in meetings for divine worship. In this I succeeded beyond my anticipation. I found many of them literally hungry for the bread of life. This was the case especially with the Germans of South Dedham, many of whom had not attended divine worship for a number of years.

"The people of South Dedham kindly offered us their vestry for our meetings, *free of charge*, which offer was gladly accepted. Ever since the 21st of August we have held our meetings there *twice* a month. The invitation was given to all, whether Protestants or Roman Catholics, to come and hear the word of God. I told them at the very beginning that it was not my intention to assail the sentiments of any particular denomination, but simply to preach to them 'Christ and him crucified.' *We have never held a meeting but some Roman Catholics were present.* Nay, more than this, some of those *most interested* in this new enterprise are Roman Catholics.

"The Germans of Lawrence, many of whom had been received as members of the first orthodox church previous to my coming, were nevertheless glad to have preaching once more in their native tongue. Some of them understand English very *imperfectly*, *others not at all*. Here, also, I commenced my labors as early as the month of August. In addition to our meetings for divine worship once a month, we have a weekly *prayer-meeting* well attended. At first no one felt inclined to take an active part in those meetings, but now one after another rises to offer up prayer.

"At Manchester I commenced my labors as early as September. I have

preached there four times, and visited nearly every family, but found so much opposition that I concluded not to go there any more for the present. Besides, I found the expenses incurred by going there too heavy for me to bear, no one being willing to defray them.

"The number of German families at Manchester cannot fall short of forty, *two-thirds* of which I believe are Roman Catholics.

"There are about sixty German families at Lawrence, besides a large number of unmarried men and women. The number is increasing from day to day. Some twenty families are Roman Catholics, but many of the unmarried people are Roman Catholics also.

"At South Dedham the number of German families is in the neighborhood of fifty: half of this number are Roman Catholics. And here I wish to say, that in my visits I am as cordially received among Roman Catholics as among Protestants. I find the former as willing to listen to me, nay, in some instances *more willing*, than the latter.

"I have taken special pains in my visits to persuade parents to send their children to the Christian Sabbath-schools.

"During the months of October and November I have preached to the Germans of Lawrence six times, held eight prayer-meetings, and visited nearly every family. The attendance on divine services is increasing. The number of Roman Catholics attending our meetings varies—sometimes more, sometimes less.

"I have also given the Germans of this place gratuitous instruction in English, in order that they might be profited by attending divine service in English.

"During the same time I have preached to the Germans of South Dedham eight times, and visited every family, remaining with them always two or three days for that purpose.

"I have distributed in the three places, both among Protestants and Roman Catholics, some 1,400 pages of tracts, and given away to Roman Catholics eight Bibles, and to Protestants two,—they being too poor to buy them. I am happy to state that I have abundant evidence that God has already blessed my feeble efforts in awakening a spirit of inquiry among some of the Germans, heretofore thoughtless and heedless.

"Perhaps I ought to add, that probably four-fifths of all the Romanist families have at different times been represented in my meetings. I am happy to state, also, that the interest in the meetings on the part of the Romanists is *increasing*, especially in South Dedham."

MISCELLANEOUS.

SOUTH AMERICA.

VALPARAISO—THE REV. D. TRUMBULL, AND THE ROMAN PRIEST.

"Vindicacion de Varias Versiones de la Biblia, publicadas por las Sociedades Biblica, contra las imputaciones del Sr. Presbitero, Francisco Martinez Garfias; por David Trumbull."

This is the title of a pamphlet of one hundred pages, in the Spanish language, lately published in Valparaiso, Chili, South America, and designed for general distribution It contains a very interesting and important discussion between the Rev. David Trumbull, (our former missionary and now the pastor of an evangelical church, which he has collected there, and which has now grown to self-sustaining power under his ministry,) and a Roman Catholic priest, in regard to our (King James') version of the Holy Bible.

It is particularly noticeable, as showing the boldness with which Mr. Trumbull may now expose Papal errors in the republic of Chili, where the

Roman Catholic religion is the religion of the State. It shows that the *spirit of toleration* has entered Chili, as well as New-Granada—that a change has come over public opinion, so that the priests of the dominant church feel compelled to give a Protestant minister there a public hearing, and to reply to his vindication of truth by arguments through newspaper columns, instead of anathemas, fines, imprisonments, and such-like things, as once would have been resorted to against him.

The occasion of the discussion seems to have been the "Pastoral letter" of the Archbishop of Santiago, addressed to the "Clergy and Faithful" of his arch-episcopal diocese, in which he affirmed that—

"The chief measure which the Protestants employ, in their anti-Catholic propaganda, is the distribution of fraudulent Bibles."

Against an affirmation so dishonorable to Protestants, so utterly at variance with the truth, and also so wanton, the Rev. Mr. Trumbull felt called upon to utter his protest, and to request the Archbishop, either himself personally or by some one whom he might designate, to make good his affirmation, the truth of which he (Mr. Trumbull) respectfully denied.

The Archbishop declined the task, and it was undertaken by one of his priests, whose name stands in the title of the pamphlet quoted at the head of this article.

In illustration of the straight-forward *fearlessness* of the Rev. Mr. Trumbull, and also of the tone of public feeling which now obtains in Valparaiso in regard to the circulation of anti-Papal publications, and what it will bear in this respect without open resistance or violence, we give the following extracts from the "dedication" of the pamphlet, which Mr. Trumbull has prefixed to the letters it contains:

DEDICATION.

"*Oh that one would hear me! Behold, my desire is that the Almighty would answer me, and that mine adversary had written a book.*" *Job*, 31: 35.

"This republication of the letters o Mr. Martinez with mine, is dedicated to the inhabitants of Chili, and the other Spanish republics. The Bible Societies claim that the original documents concerning the Christian religion should be universally read and observed as the supreme authority, to which criterion every opinion should be submitted.

"For these countries there have been published various editions of the Holy Scriptures, both with and without the apocryphal books. God has given this precious gift to all nations. Since the Reformation we have proved its beneficial influence on us, and we earnestly desire that it may impart its light to all. Knowing that religion ought not to be neglected, we advise every one to inform himself personally as to what God has revealed. Jesus Christ, than whom a higher authority does not exist on earth, has said:

'SEARCH THE SCRIPTURES.'

"This is our position, and this we recommend to all. It is right to investigate—it is not right to seek a monopoly. Those times have passed away. They belong to the epoch of the inquisition, and of sentences read on the scaffold (de los autos de fe.) But now the laymen, as well as the clergy, enjoy the privilege, and are under obligation to listen to the doctrines as they come from the inspired books. Here is the foundation-stone upon which the Reformation rests.

"By various unfair ways, timid writers and those distrustful of reason make opposition. They take counsel of the ignorant, and write words of passion. At the

present time the Bible is not allowed to be read in any manner but by ecclesiastical sanction: it is prohibited, unless on condition of having notes of human origin (mixed 'with clay and iron,') and finally it is feigned that the versions are corrupted; but all these pretensions are vain, vague, and insupportable; invented in order that the people may not know the liberty to which they have been emancipated by the Savior.

"To avoid discussion is the natural consequence of these tactics. It is very well known to pleaders that a bad cause is lost as soon as there is discussion. The defense makes the case worse. It is their desire to keep silent rather than suffer defeat. The principal antagonist, Mr. Martinez, refused to follow up the discussion.

"In conclusion, I say they have lost their cause. That they knew, and for this reason have they abandoned it. Now, pleadings are made in order to obtain a decision; and I have placed this pamphlet before the public, patiently waiting for a verdict from this tribunal. I ask all to read this correspondence, that they may see how futile and erroneous are the objections which are brought against the Spanish Bibles published by the Bible Societies, not to make Protestants, but because they are Bibles. Moreover, I ask that no one should blindly oppose the reading of the divine precepts, but rather recommend and practice them."

ROMANISM IN PHILADELPHIA.

We take the following paragraph from the *Catholic Herald and Visitor*, of Philadelphia, of the 7th of January. It discloses a state of things in that city in regard to the numbers, strength, position, and prospects of Romanists and Romanism, which perhaps few Protestants have conceived. It is worthy, however, of consideration, and with that conviction we reproduce it, in the hope that if it has failed to fall under the observation of our readers there, (who, perhaps, like many others, seldom read a Romish Journal,) it may in this way be brought before them, and speedily result in some effective efforts for the moral and religious welfare of that large and rapidly growing class of citizens who are now involved in the ruinous errors of the Papacy.

We do not propose now to open the question, whether the errors of the Papal religion are *fatal;* for that, we take it, is well settled by the Scriptures, and is sincerely believed throughout evangelical Christendom. BABYLON IS DOOMED! The "man of sin" must be destroyed! What a missionary field, then, is there opened in Philadelphia, our sister-city, and how loud and urgent the call for its culture! We can scarcely conceive of a local object of more importance to Christians in that city, just now, than the Papal population. We, therefore, respectfully commend the perusal of the subjoined paragraph to all the friends of evangelical Christianity resident there. May we not hope to see in all the churches of that city a simultaneous movement in prayer, and efforts which will soon furnish ample means to support suitable missionaries who will carry the Gospel to the people concerning whom we write? We will so hope. Concerning—

"THE PAST YEAR IN PHILADELPHIA,"

The editors of the *Herald* say:—

"The return of a New Year naturally recalls to mind the remembrance of things past, and especially those transpiring within the year that has just closed. It has been one of an eventful character, even to Philadelphia; Catholics, especially, have cause to be thankful for the

events of the past year. The Catholics of Philadelphia now number about 130,000. We have also 28 churches within the limits of our city. These are rapidly growing in strong and bold proportions. Every year seems to add to the already large number attendant at our churches. The space which included the parish of St. John's Church, ten or fifteen years ago, is now parcelled out into that of nine churches. It is not too much to expect that, before another year rolls by, one or two more churches will be added to the present number. During the year through which we have just passed, it is true we have not witnessed the laying of the corner-stone of a new Catholic church in Philadelphia, but we have seen the congregations increasing at a rapid rate. At Norristown the corner-stone of St. Patrick's Church was laid. The Church of the Assumption was solemnly consecrated. A new Chapel was erected in Camden, N. J. The Redemptorist Fathers have held a Mission in our midst, which has been productive of incalculable good. The Seminary of St. Charles Borromeo has prospered, during the past year, beyond all former years. A Preparatory Seminary was established by our Right Rev. Bishop, which promises to verify all the anticipations held for it by the friends of the Seminary. The Cathedral of SS. Peter and Paul has greatly progressed towards completion, and the first cross has been placed upon its summit."

ITALY.

TUSCANY—DISSENT FROM ROME PROGRESSING.

The correspondent of the *Newark Daily Advertiser*, resident at Florence, in a communication recently received says :—

"The political features of the Papacy have become so odious in Italy, as to give Protestantism a decided advantage. And here in Tuscany the dissenters are organizing for the diffusion of their doctrines, which are those of the Vaudois of Piedmont. They number, I understand, about nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in Leghorn and Florence, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the Government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

To the above we subjoin the following from a correspondent of the *Providence Journal*, which gives a similar view, and confirms us in our judgment and often repeated convictions that Italy is one *of the most important* missionary fields in the world, and that NOW is pre-eminently *the time* for Protestant Christians to send into it numerous and competent evangelical missionaries :—

"I am surprised at the number of Italians I meet who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness is obliged to warn them not to get so far beyond the bounds of moderation as to do violence to religion itself. There are others who, as good Catholics, maintain their fidelity to the purely religious rites of the church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized has taken a large room in one of the best localities in Florence, and meetings for communion and worship are now held three or four evenings every week. I am told that several hundreds sometimes assemble, and the worship is conducted after the somewhat simple style of our Methodists or Quakers. It is said that the interest and the numbers in attendance are increasing."

PROTESTANTS IN HUNGARY—THEIR VIEWS OF THE GOVERNMENT'S, ACTION CONCERNING THEM.

Some have supposed that the Protestants in Hungary had derived advantages from the late act of the Austrian Government in modifying the laws concerning them, but they view it otherwise. They object to the new order of things.

1. That the right of the State to simple superintendence has been changed into a right to issue ordinances. 2. That the Protestant Church may vegetate, but cannot flourish, if its elections are not to be valid unless they are confirmed by the State. 3. That our church meetings cannot be private, as publicity is one of the fundamental principles of our faith. 4. That the patent would make of the superintendents and elders *employés*, who would be in the pay of the State. 5. That by subdividing the church districts, ties which have existed for centuries would be severed. 6. That if the State had a right to superintend the schools, to choose the books, teachers, etc., the self-government of the Protestant Church in educational matters would exist but in name. 7. That the Synods are to be formed of persons elected by the district assemblies, and not by the communities.

SARDINIA.—THREATENED SECESSION FROM ROME.—The report is now circulating in certain circles at Paris, under authority, it is said, of a member of the Sardinian Government, that the Sardinian monarch, together with a very large proportion of his subjects, will shortly abandon the faith of Rome. In the famous publication called "Napoleon in Italy," the state of Sardinia is pronounced to be such as must necessarily produce civil war and ecclesiastical severment. On the late entrance of Victor Emmanuel, the clergy held themselves aloof from all share in the loyal demonstrations, thus evincing their suspicion of a change not favorable to themselves.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1859, TO THE 1st OF JANUARY, 1860.

MAINE.

S. Berwick.	A friend, by Rev. G. W. Allen, for Kankakee Mission,	$5 00
Augusta.	A few friends, for Kankakee Mission,	20 00
Sanford.	John Storer, for Kankakee "	10 00

NEW-HAMPSHIRE.

Hanover.	Centre Congregational Church,	5 13
"	Baptist Church,	2 08
Laconia.	Church and Congregation,	9 19
Manchester.	1st. Church and Congregation,	26 50
Hollis.	Congregational Church and Society,	43 24
Nashua.	To make Rev. Chas. J. Hill L. M.,	30 00
Troy.	Rev. L. Townsend, toward Deacon A. Baker's L. M,	2 00
Concord	1st Church and Congregation,	20 25
Peterboro.	Anna Tuttle,	2 00

VERMONT.

Hartland.	Congregational Church, for L. M. of Rev. H. Rood,	26 53
Montpelier.	Congregational Ch. in part of Rev. Wm. H. Lord L. M.,	38 51
Fairfield.	Dan'l Morse, for Kankakee Miss.,	5 00
Norwich.	Congregational Church, to make Rev. A. Hazen L. M.	31 00
Burlington.	Luther Clark, for Kankakee, Mission,	20 00

MASSACHUSETTS.

Shelburn Falls.	Friends, for Kankakee Mis.	16 41
Greenfield.	A few frlends, for Kankakee Mis.	25 00
Lawrence.	Lawrence-st. Church S. Sch., to make Sam'l E. Stone L. M.	30 00
Mansfield.	O. Cong'l Church & Society,	5 00
Andover.	Chapel Congregation,	63 84
Salem.	S. Church and Society, for Kankakee Mission and for L. M. of Chas. M. Richardson,	55 00
Norton.	Teachers and Pupils of Wheaton Female Seminary,	60 00
"	Cong'l Church, $15 of which from Dan'l S. Cobb, in part of L. M., and $10 from Mrs. W. for Kankakee Mission,	81 81
E. Douglass.	A few friends, by Rev. J. L. Maynard, for Kankakee Mis.	17 00
Plymouth.	Church and Congregation of Rev. Mr. Blanchard,	15 75
Whitinsville.	A few friends, for Kankakee Mission,	58 10
Lowell.	Kirk-st. Church and Congregation,	68 00
Salem.	Tabernacle Church and Cong'n, $4,50 from Sab. Sch. to make Miss E. H. Whipple, Miss L. M. Hodgeman, and Miss H. Wiggans L. M.,	100 00
Leicester.	1st Cong. Ch. and Society,	23 00
Uxbridge.	Cong'l Church and Society, for Kankakee Mission.	32 00
Enfield.	Cong'l Church and Society,	40 00
Bridgewater.	Month. Col. in Trinity Cong. Church and Society,	13 00
Boston.	Miss. E. L. Torrey, for L. M.,	30 00
"	A. Lady, by Dr. N. Adams, for Kankakee Mission,	10 00
Newton Corner.	For Kankakee Mission,	75 31
Whitinsville.	Estate of Dea. E. W. Fletcher, by hands of P. Whitin Dudley, Esq., Ex.,	500 00
Northampton.	Enos Clark,	1 00

Elmwood. Mrs. R. Torrey, for Kankakee Mission, ... 1 00
Dorchester. Cong'l Church, bal. for Kankakee Mission, ... 2 00
Chelsea. Winnisimmet Church, for Kankakee Mission, ... 16 00
Truro. Pastor of Congregational Church, for Kankakee Mission, . . 3 00
Randolph. M. K. A., for Kankakee Mission, 2 00
E. Abington. Cong. Church and Society, . 18 36
New-Bedford. Balance, by hands of C. Davenport, for Kankakee Mis'n., 4 00
Cambridgeport. Public Meeting in Prospect-st. Church, for Kankakee Mission, ... 90 37
Haverhill West. A Lady, for Kankakee Mission, ... 1 00
Woburn. Cong'l Church and Society, . 50 00
Newburyport. Church and Society of Rev. Dr. Dimmick, . . . 16 70
W. Newton. John Freeland, . . . 1 00
Amlover. South Church and Parish, . 33 18
Worcester. Union Congregational Church and Society, . . . 51 00
" Old South Church and Congregation, ... 28 00
W. Medway. Bal. for Kankakee Mission, . 1 00
Lowell. John-st. Church and Society, Monthly Concert, . . . 12 36
Franklin. Cong'l Church and Society, . 35 34
Abington. Cong'l Church and Society, . 42 00
Blackstone S. B. Gould, add. for L. M., . 7 00
Northampton. 1st Church, J. P. Williston $100; others $36.35; to make Daniel Kingsley L. M., . . 136 35
" Edward's Church, in part, . 18 62
Hadley. Russell Gen'l Benvolent Society, 17 74
South Hadley. 1st Cong'l Church, to make Rev. Hiram Mead L. M., . 47 75
Gt. Barrington. Dea. F. Whiting, $2; M. Rosseter, $2; for Kankakee Mission, . . 4 00
Taunton. N. Rand, ... 1 00
Southfield. Rev. O. Lombard, $4; Dea. J. N. Collar, $4; Dea. L. Smith, $3, 11 00

CONNECTICUT.

Norwich. A Balance, ($2 for Kankakee Mission, ... 5 00
New-London. 1st Cong'l Sunday-school Class, $5 50; "J." $10; others, $14 50, for Kankakee Mission, . . . 30 00
" Others, ... 104 29
" 2d Cong'l Church, ($13 65, for Kankakee Missfon, . 163 65
Pomfret. A Friend, to make Geo. B. Mathewson L. M., . . . 30 00
Hartford. Centre Church and Society, bal. ($10 for Kankakee Mission,) 37 00
Meriden. Mrs. W. Booth, $1; Mrs. J. Yale, $1, ... 2 00
Torrington. R. Pierce, ... 1 00
Terrington. H. Watson, ... 1 00
Stamford. 1st Cong'l Church, per T. Davenport, Esq, ... 44 00
Westport. Meth. Episcopal Church, . . 11 00
Saugatuck. Meth. Episcopal Church, . 2 37
Ridgefield. 1st Cong'l Church, by Rev. C. Clark, ... 17 00
Hebron. A Friend. 1 00
Colchester. Mrs. G. H. Hastings, for Italy, 5 00
Southbury. J. Mosely, ... 5 00
New-Haven. N. A. Bacon, Ex., add. for J. B. Barnard's legacy, . . 320 00
" W. L. O., ... 1 00
Hartford. Pearl-st. Church, ($1 for Kankakee Mission,) to make Jno. A. Francis, H. W. Phillip, H. P. Hitchcock, and Miss J. I. Spencer L. M.'s, . . . 165 55
New-Britain. 1st Congregational Church, . 38 00

NEW-YORK.

Albany. North Dutch Church, . . . 52 49
Lockport. Wm. Keep, $5; Wm. Scoville, 50c. for Paris Chapel, . . . 5 50
Lancaster. Methodist Episcopal Church, . 6 63
Medina. Presbyterian Church, Paris Chapel, 8 84
" Methodist Episcopal Church, . 4 17
Buffalo. S. G. Haven, $3, J. L. Lee, $1, for Paris Chapel. S. Lockwood, $1, 5 00
Warsaw. Individuals, for Paris Chapel, . 24 50
Lockport. Congregational Church, . . 8 37
W. Aurora. Congregational Church, . . 2 00
Batavia. For Paris Chapel, E. Taggart, $5; Rev. B. Sunderland, D.D., $5; others, $7, 17 00
Alden. In part to make Jas. Remington L. M. 12 23
Bethany Centre, ... 4 07
Vienna. 1st. Presb. Church of Phelps, . 5 17
Penn Yan. Individuals, for Paris Chapel, . 26 00
Geneseo. Methodist Episcopal Church, . 4 07
Bath. Jno. Magee, $25; Ira Davenport, $10; a lady, $10, for Paris Chapel, . 45 00
Buffalo. Supply North Church, . . . 5 00
W. Galway. Presb. Ch., Rev. Jno. Mitchell, 19 34
Candor. Cong. Ch. $16; Abel Hart, $5; in full of L. M. for Jon'a. B. Hart, 21 00
Cherry Valley. Presb. Ch., to make Rev. A. S. Twombly L. M. . 40 00
Utica. N. Y. & A. & B. Tel. Co., for semi-annual Dividend, by Prof. Morse, 87 50
Haverstraw. 1st. Presb. Ch., add M. A. Archer, $1; Mrs. M. A. A. $1, 2 00
Lenox. Mrs. Dr. N. Hall, in full of L. M. for Mrs E. N. Bruce, . . . 10 00
N. Y. City. W. 23d-st., R. D. Church, Rev. H. D. Ganse, . . . 50 00
" Dr. Wood's Ch. Broome-st, . 89 19
Brasher's Falls. Presb. Ch. in part of L. M. for Ira Bell . . . 15 00
Oswego. A Friend, ... 3 00
Cairo. Methodist Episcopal Church, . . 3 27
Catskill. Jas. Millard, Esq., ... 2 00
Windham Centre. Presb. Ch., to make Rev. L. B. Van Dyck L. M., 30 00
" Methodist Epis. Ch., . 2 25
Atlanticville and Newbridge. M. E. Ch., add for Rev. C. E. Glover's L. M., 4 00
Cairo. 1st Presbyterian Church, in part to make Rev. Mr. Roe L. M., . . 5 93
Durham. 1st Presbyterian Church, to make Rev. E. L. Boing L. M., . . 34 94
Oakhill. Methodist Episcopal Church, . 2 51
Medina. E. W. Clark, $1; C. F. Potter, $1. 2 00
Bernhards Bay. A friend, ... 2 00
Goshen. S. C. Hepburn, ... 5 00
Poughkeepsie. Jerome Wilsey, . . . 75
New-York City. Anonymous, . . . 5 00
Kanona. J. T. Otis, for Kankakee Mission, . 3 00
Chester. Presbyterian Church, . . . 28 70
Walton. Month. Concert in 1st Cong. Ch., 4 00
Port Jervis. Rev. S. W. Mills, ($5 for Kankakee Mission,) . . . 15 00
Clarkstown. Ref'd Dutch Church, Rev. P. J. Quick, ... 20 30
Gates. Presbyterian Church, in part, . . 7 96
Sweden. Presbyterian Church, ($5 in full of Peter Sutphen's L. M.) . . 13 46
Binghamton. A. M. Hull, ... 2 00

NEW-JERSEY.

Paramus. Reformed Dutch Church, Rev. E. T. Corwin, ... 20 00
Newark. Job Haines, to make James H. Woodhull a L. M., . . . 30 00
Jersey City. Mrs. Horton, ... 1 00
Elizabethtown. Presbyterian Church, . 27 00
Parsippany. 1st Presbyterian Church, in part of L. D. for Rev. Jos. F. Sutton, ... 25 09
Dover. Presbyterian Church, $30 by J. L. A., to make S. G. W. Allen a L. M., 51 00
Hoboken. 1st Baptist Church, for the Waldenses, ... 7 00
Bridgeton. Mrs. O. S. Newkirk, and others, 10 00
Springfield. Presbyterian Church, Rev. O. N. Kirtland, ... 14 00
Bloomsbury. 1st Presbyterian Church of Greenwich, per Rev. A. H. Hand, ... 12 00

PENNSYLVANIA.

Philadelphia. Dr. T. Mitchell, . . . 2 00

Manchester. 1st. United Presbyterian Ch., 4 50
Pittsburg. Individuals, ... 19 25
Burlington. Ann Gilbert, ... 1 00
Barren Hill. S. Sentman, ... 5 00
Belle Valley. Church of East Millereek, per J. Vance, . . . 12 39

DELAWARE.

McDonough. E. M. D. Janvier, for Kankakee Mission, . . . 3 00

GEORGIA.

Savannah. J. W. Anderson, $10; G. W. Anderson, $10; H. W. Mercer, $10; Mr. Mills, $5; J. Stoddart, $20; N. B. Knapp, $5; H. Lathrop, $5; E. S. Lathrop $5; W. O. Price, $5: Charles Green, $10; J. B. Cumming, $10; Mrs. J. W. Anderson, $10; C. S. Branch, $5; Mrs. E. Williamson, $5; John Murchason, $5; Cash, $3; Cash, $1; Ladies' Christian Union, $112 00, . . 236 00
Culloden. Mrs. M. A. Holmes, to make herself a L. M., ... 50 00
Augusta. Wm. H. Goodrich, to make himself a L. M., $30; Dr. H. F. Campbell, add. for L. M., $5; Dr. R. Campbell, $5, . 40 00

KENTUCKY.

Covington. 1st Baptist Church, for L. M., 19 80
" 2d Presb. Church, for L. M., . 21 40
" 2d Baptist Church, . . . 5 02

ILLINOIS.

Danville. Collection for Kankakee Mission, of car-load of provisions and money, $10 50 for freight, .
" Rev. Mr. Hammond, $1; a friend, 25 cents, ... 1 25
Bunker Hill. Wm. B. Marshall, . . . 1 00
Chicago. Amelia A. Fisk, ... 2 00
Collinsville. Rev. G. C. Clark and others, for Kankakee Mission, . . 3 00
Ottawa. 1st Congregational Church, Rev. W. K. Whittlesey, . . . 14 43
Chicago. New-England Church, per E. W. Blatchford, ... 27 43

INDIANA.

Williamsport. Wm. Kent, in part L. M., . 5 00
" Mrs. Chandler and her little girl, ... 2 10
" Individuals of New School Presbyterian Church, . 5 00
" Methodist Episcopal Ch., . 2 25
Bloomington. Prof. Ballentine, for L. M., . 5 00
" A. Dodd, for L. M., . . 2 50
" Mr. Seward, $1; Presbyterian Church, O. S., $5 50; Ref'd Presb. Ch., $7 50; 21 50
Greencastle. Rev. J. M. Sadd, for Mrs. L. Cowgill's L. M., . . . 2 50
Dublin. E. Henly, ... 1 00
Madison. Presbyterian Church, add. Mrs. Hubbs, $1, $1, , . . . 2 00
Madison. F. Bengough, for Kankakee Mission, ... 1 00
Indianapolis. Jas. M. Ray, $4; Mr. Green, $1; E. P. Peck, and R. R. Pass, $4,50, . . . 9 50
Seymour. Church and individuals, in part of L. M. for Rev. L. Booth, . 10 20
Portland Mills. Associate Church. . . 4 70
" United Presbyterian Ch., 6 25
" Presbyterian Church, O. S., 4 00
Russelville. Dr. Chark, L. M. in part, . 5 00
" Individuals Methodist Episcopal Church, ... 2 50
Waveland. Presbyterian Church, O. S., . 10 00
" J. M. Coyner, in full of L. M., $5; A. Buchanan, for L. M., $5: individuals Presbyterian Church, New School, $3 50; . . . 13 50
Crawfordsville. A friend, ... 2 00
Indianapolis. A. D. Wood, Esq., . . . 15 00

OHIO.

Hopewell. United Presbyterian Ch., add., 3 00
Salem. 1st Presbyterian Church, (a friend, "from our Annie, who has been one year in the happy land," $1;) others, $31,50; which makes Isaac Evans, Esq., a L. M., . 32 50
" Free Presbyterian Church, . . 5 96
Greenfield. 1st Presbyterian Church, to make John W. Devoss L. M., 30 40
" Methodist Episcopal Church, . 4 53
Xenia. Sabbath School of 1st United Presbyterian Church, ... 5 00
Columbus. 2d Presb. Ch., which makes Chancey N. Olds, Esq., L. M., 36 00
" Central Baptist Church, . . 1 86
" Wesley Chapel, ... 7 16
Cincinnati. Mrs. C. Bates, and Mrs. Judge Burnett, each $5, . . . 10 00
Bucyrus. Deacon U. Thompson, towards Deacon N. Gerish's L. M., . 50
Elyria. Mrs. C. Ely, $5; Mrs. Bradford, $5; T. L. Nelson, part L. M., $5; Heman Ely, part L. M., $15; others, $11 50, ... 41 50

MICHIGAN.

Buchanan. E. B. Sherwood, part L. M. for Mrs. M. E. Starr, . . . 5 00
Niles. Presbyterian Church, to make the Sabbath School L. M., . . . 30 53
" H. H. C., in full of L. M. for O. W. Coolidge, ... 10 00
" Congregational Church, in part, . 2 30
Flint. Methodist Episcopal Church, in part L. M. for Rev. J. A. Baughman, . 5 17
" Presbyterian Church, to make the Sabbath School a L. M., . . 30 90
Detroit. A member of the 2d Methodist Episcopal Church, . . . 25
Olivet. Congregational Church, in part L. M. for Soc'y of I. in O. College, 10 65
" W. J. H., ... 25
Homer. Presbyterian Church, . . . 5 00

WISCONSIN.

Darien. Joseph Bates, ... 5 00

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